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Running head: APPRECIATION AND RESPECT

□□□□□ upigijara (Inuktitut), manâcihiwewin (cree), gichi-apiitendaagwad (ojibway)



APPRECIATION AND RESPECT: UNDERSTANDING THE DECISION TO JOIN THE CAF  
AFTER BLACK BEAR PROGRAM USING FOUR DIRECTIONS AND MIXED METHODS

by

Anna V. Harpe

Master of Social Work, Wilfrid Laurier University, 2017

THESIS

Submitted to the Faculty of Social Work

in partial fulfilment of the requirements for Master of Social Work

Wilfrid Laurier University

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### Abstract

The purpose of this study is to better understand the wholistic meaning that the Canadian Armed Forces embody for graduates of Black Bear Aboriginal Summer Training Program and the factors involved in the graduates' decision to join the CAF after graduating Black Bear. This was done using an Indigenous Four Directions framework supported by a mixed methods cross-sectional online survey. Out of respect for the cultures involved, Elders and Cultural Advisors were consulted throughout all stages of the process. The findings suggest that perceptions formed within the Spiritual Direction are important indicators of CAF membership. Wholistically, the CAF maintains a complex image among the respondents with elements of reported discrimination, identity loss, spirituality, and further training needed for CAF members hindering the path to a wholistically positive relationship. Although the results are not conclusive, they suggest opportunities for further research and organizational learning in the aforementioned areas.

*This thesis is dedicated to the memory of my dad, who was present throughout this journey*

*Папа, спасибо за помощь*

### Acknowledgements

This project started out as an effort of a privileged white immigrant to come to terms with personal flaws and commence a life-long journey of self-improvement. It started as a very selfish project where the focus was on humility, compassion, and self-development. At the end, it turned into something greater. This research did not make me an expert on Indigenous members of the Canadian Armed Forces (CAF) rather it has made me a better member of the human race since it taught me to appreciate and respect cultures that have such a powerful position in Canadian history.

In the process of my learning, with the help of the privileges that I was born with and unconditional support from my mentors, both Indigenous and non-Indigenous, I was able to freely explore multiple worlds: Western research methodology, Indigenous worldviews, experiences and values of CAF members, and personal perceptions, ambitions, and biases. It has been a transformational journey, one that is not yet complete. This study has taught me that I shall forever remain a learner. The following is the fruit of this labour: a mixed methods study that is guided by the Four Directions of Spirit, Emotion, Body, and Mind. It explores the perceptions, values, beliefs, and experiences of CAF Black Bear Program graduates and how these aspects affect their decision to join or not to join the CAF.

Throughout this research, I have had the honour of speaking with and being guided by strong and wise men and women, whose words remain within me long after they have left my presence. The following people have made this project possible: Elder and Scholar Professor Malcolm (Mac) Saulis, Professor Eliana Suarez, Robert (Bob) Thibeau, Elder / Traditional

Knowledge Keeper Bernard Nelson and his wife Tammy Nelson, Tammy Williams, Joseph Paquette, Luc O'Bomsawin, and Maniitug Bruce-Thompson.

Above all, I would be completely lost without the love and constant support that I receive from my husband Sasha and our daughter, Ophelia. Sasha's constant intellectual probing pushes my curiosities and passions further and Ophelia's incessant energy for life makes me very tired and sleepy. Somewhere between the two, I find my balance.

I would also like to thank the following individuals and organizations for their support in this project: past Commander of the Canadian Army, Lieutenant General Marquis Hainse, Lieutenant Colonel Jurkowski, Commander of 5<sup>th</sup> Canadian Division Training Centre in Oromocto, NB and the staff of Black Bear 2016 course, Captain Marvin Fletcher, MILPERSGEN Training Group in Kingston, ON and the Royal Highland Fusiliers of Canada for allowing me to freely use their DWAN computers.

Miigwetch, marsi, □□□□□ qujannamiik, all my Relations, merci, спасибо, thank you.

#### Title Page Image Note:

The image was created by the author and inspired by the Defence Aboriginal Advisory Group's tri-nation Indigenous crest. This DAAG crest was reworked to follow the Four Directions pattern and order, representing the various cultural backgrounds, and a fourth element was added to complete the Four Directions. This fourth circle represents the nation of Canada and its non-Indigenous people. The completion of the Four Directions circle is an important representation of interrelatedness as it pertains to social, organizational, and personal growth.

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**Definition of Acronyms and Terms (in alphabetical order)**

**Black Bear Program** – Canadian Armed Forces Aboriginal Summer Training Program out of Oromocto, New Brunswick.

**CAF** – Canadian Armed Forces

**DND** – Department of National Defence

**Four Directions** – Indigenous wholistic worldview that includes Spirit, Emotion, Body, and Mind. In this text Spiritual, Emotional, Physical, and Mental are also used.

**Indigenous / Aboriginal** – the term Indigenous is used throughout this study to denote the original people that cared for what is now Canada. The term Aboriginal is used only in the context of naming existing federal government programs.

**Rangers** – Unit within the Canadian Armed Forces comprised primarily of Indigenous members. The primary responsibility of this Unit is the patrol of the Northern borders and regions of the country.

**Regular Force** – Full-time members of the Canadian Armed Forces.

**Reserve Force** – Part-time members of the Canadian Armed Forces.

## Chapter One: General Introduction

### Motivation for the Study: Situating Myself

**The immigrant.** My married name is Anna V. Harpe, yet I was born as Anna Vladimirovna Strekalovskikh (Анна Владимировна Стрекаловских). I was born in a Siberian town of Kurgan, USSR and immigrated with my parents and one of my sisters to Toronto, Canada when Russia was undergoing great changes after the fall of the Berlin Wall. I am the daughter of Engineers, yet both of my parents had to give up their professions upon arriving to this land. We started our lives a new, by learning a new language, obtaining new customs, and, for a long while, feeling alone. I understand very well the isolation one feels when not part of mainstream society, it is perhaps for this reason that I can empathize with those living the ‘us’ vs ‘them’ argument. Indigenous people in Canada are only one example of the oppressed and marginalized masses that call this land home.

When I came to this land at the age of 11, I saw Canada as a land of freedom, justice, and equality. As I grew older and began to see the boundless possibilities that are available to me as a citizen, I felt excited and blessed, for these possibilities would not exist in the country of my birth. Yet, as some more years passed and my values and priorities shifted from a self-centred view to a view of the world and my contributions and roles within it, I began to see the disparities within the nation and the flawed beliefs that I, as a privileged white Canadian carried with me. The flawed beliefs that I am referring to became apparent as I started my Masters of Social Work and we spoke of the atrocities and oppression that have plagued the Indigenous people in Canada. As these conversations unfolded, I was struck with my own entrenched beliefs developed in my country of birth. These beliefs were based on the Eastern European (primarily

Russian) discriminatory practices towards the Roma populations, and any non-Caucasian populations. Discrimination, sexism, homophobia, and nationalism were and still are overt in the land of my ancestors (Barker, 2009). These values are as much entrenched in the culture of every Russian citizen as the mislead idea that these values are not hurting anyone. They are just realities. These values existed in my home as I was growing up. Although, upon attending university and joining the CAF, I fought strongly against following these repulsive beliefs, I realized that I was not completely immune to them once I began my Masters of Social Work degree.

During the very first week of the MSW program, we spoke of Indigenous peoples' plight in Canadian history. Thoughtful and compelling speakers filled our hours with eye-opening stories of grief and inspiration. One of those speakers was Professor Malcolm Saulis, who has graciously agreed to mentor me on this transformative project. In the process of those hours spent listening to the truth about the treatment of Indigenous people in Canada, I realized that I initially felt the same feeling about the Indigenous peoples' issues as I was taught to feel about the Roma people in Russia: disinterest, as they were hopeless drunks, thieves, and hooligans. Those were the stereotypes I was taught to follow and I did, without question. This realization was an uncomfortable one to come to acknowledge. It filled me shame and self-doubt. I was not the person I thought I was. Upon self-reflection, I realized that instead of uplifting all people, as I aspired to do, I oppressed those that were most vulnerable. I oppressed by not asking questions, by not paying attention, by not being curious and, worst of all, by judging without knowing. This project stems from the shame that I felt as a human being for not being kind to those around me. This project is my own personal journey of reconciliation and self-betterment. One of my elders, Robert (Bob) Thibeau once said to me in passing that the 'government of this land has always

welcomed and treated the immigrants coming to Canada better than the natives of this country', I am an excellent example of this statement. Although I am tremendously thankful for the opportunities I have been given, I will no longer contribute to the tradition of stereotypes and stigmatization of the *original* people on this land.

Growing up in the Soviet Union, my family was one that embraced Mother Nature's gifts; I remember complaining as a young child every time we went berry or mushroom picking, as it was hard work, for a young girl, and included an all you can eat feast for the droves of mosquitoes that inhabited the woods. During a different time of year, I also have memories of collecting tree sap from birch trees, although I never liked the taste of the sticky liquid. Professor Absolon (Minogiizhigo kwe) refers to the tradition of berry picking as one of the traditional ways of passing knowledge that her grandmother and her ancestors used (Absolon, 2011). She speaks of not realizing the traditions she was being taught and the knowledge passed to her until she was able to reflect back on them many years later. Reflecting back on my childhood teachings, I understand now that my exposure to the land, the hard work in the family's vegetable garden, and berry and mushroom picking have taught me to both respect and appreciate nature, not to fear hard work, and honour my Elders as they pass on teachings that I am not ready to understand.

As I learned more and more about the complexity and diversity of Indigenous cultures in Canada, through my MSW degree and the interactions with Elders and Advisors through this research, I realized that some if not many Indigenous worldviews were not much different from my own understandings of the world, nature, and the universe. The Indigenous traditions are not simple and primitive, as some have historically presumed (Absolon & Willett, 2004; RCAP, 1996), but very complex and filled with modern knowledge and applications. The wisdom that

Traditional Knowledge Keepers / Elders hold is powerful and has the potential to make this world a better place and the people in it, better human beings, if we only had the patience and the humility to listen.

**The soldier.** Not only am I an immigrant, I am also a member of the CAF. As a decade-long member, I find myself unable to ignore the bias that I developed over the years: a bond with a family of military service men and women and an organization that has great potential. There was a time when wearing the military uniform was awkward and strange, yet now it feels like home. It has seen many challenges with me, went through many cold, long nights, and absorbed the sweat of thousands of hours of both temperate and desert climates' training and operational missions. Through all the chaos and unpredictability, the uniform remained the only stable and reliable presence; it has become my very dear friend.

From my parents' home, I went to Ottawa to pursue a Bachelor's Degree in Political Science. I joined the military in order to pay the resulting extensive student debt and gain some structure and stability in a life that was getting out of hand. The military has provided a home for me and the people in it became my mentors, teachers, aunts, uncles, brothers and sisters. I will not ignore the fact that I am grateful and feel indebted to the military for the vocal, strong-willed, and stubborn person that it has moulded me into. Although I suspect if it wasn't for my upbringing and my parents' and grandparents' influences in my early life that I never would have survived the military in the first place. I am, never the less, very grateful for the opportunities provided to me by this organization. It is my other family. I feel a sense of kinship with its' members and my heart bleeds for its national image every time there are reports of injustice within its walls. Like a parent to a child, I feel responsible for its actions, for it is a part of me. I want to believe that the CAF is capable of greatness and on its long road to greatness, there are

many mistakes that can be made. Such mistakes are now prominently in the news (Bissett, 2016; Berthiaume, 2016; *The Chronicle Herald*, 2016), but I do believe that these errors are the growing pains of a great organization, it simply needs to gain the maturity to embrace its flaws and evolve into a better self. For, as the Royal Canadian Regiment's Regimental Slogan states: 'Never pass a fault' (Royal Canadian Regiment, 2009), we are all on a journey of self-betterment, so is, in my eyes the organization of the CAF.

**The researcher.** As a researcher, I find myself on new territory. This is an experience that I have been thoroughly enjoying and would like to further pursue in the future. As my mentor, Professor Saulis have said, there is a lot of freedom that comes with this role (personal communication, February 2016). I agree, yet I also find myself constrained by my above-mentioned biases.

As a researcher, I have to remain mindful of any personal agenda that may influence my work, even if this agenda is little known to my conscious self. I speak of the alliance between the military and I, since this is the organization that has formed my adult self. I have also attempted to be very aware of my privileged position in this research. As a white researcher applying Indigenous methodology and worldviews, I can easily become the colonizer and oppressor. This I have desperately tried to avoid by listening to my guides and mentors not only with my ears and head, but also with my heart. If I have offended or acted in an insensitive manner in the course of this research, I am deeply sorry, for these acts were not done deliberately; I still have much to learn.

**Black Bear Program and Culture Camp**

**Black Bear.** Before delving into the academic framework of this research, it is important to explain the purpose and structure of the Black Bear Program. This program is run out of Oromocto, New Brunswick and is part of the CAF Aboriginal Summer Training Programs that also include identical Raven and Bold Eagle programs in Western Canada. These six-week long programs provide a paid, culturally enhanced introduction to military lifestyle by combining Indigenous cultural teachings and basic military training without the obligation to join the CAF after completion (Department of National Defence, 2016). The programs are offered to Indigenous youth between 17 and 29 years of age, although the Black Bear Program does admit participants that exceed the age limit.

The program begins with a week-long Culture Camp, which I had the honour and privilege of attending. This involves Indigenous Elders and Cultural Advisors from First Nations, Métis, and Inuit communities teaching ceremony, tradition, history, and preparing the course to begin a different journey as a team: the military training journey. After the official hand-off ceremony at the end of the Culture Camp, candidates are accepted into the care of the military Chain of Command and begin a Basic Military Qualification (BMQ) course where they are introduced to the principals of military operations and training. At the end of the Black Bear program, the candidates are offered the option of joining or not joining the CAF. This research aims to capture the factors that are involved in this decision making process, from a Wholistic perspective.

**Culture Camp.** I was honoured to have received an invitation to participate in the 2016 Black Bear Culture Camp in Oromocto, New Brunswick. The participants that I have



encountered described the Culture Camp portion of the Black Bear course to me as ‘the most meaningful cultural experience’ of their young lives. It was extremely meaningful to me, too, a non-Indigenous participant. Although I participated in order to better understand the concepts involved in this research and the general characteristics of Black Bear candidates, I left the Culture Camp with a better understanding of myself and a greater appreciation for the complex and diverse set of cultures that we are privileged to share this land with.

As the sole non-Indigenous participant, I was very honoured to have been allowed to participate in sharing circles, smudging, the sunrise ceremony, and other traditional teachings throughout the week-long camp. During the proceedings of the week, the candidates built tepees, and a sweat lodge. It was acknowledged that these symbols are not common to all Indigenous people in Canada. This was especially true in the case of the Inuit candidates and Elder, for these traditional practices were not familiar to them. The sweat lodge provided for a last four-round sweat that was extremely eye-opening for me. In the very last round of the sweat, I came to understand my purpose for this study. Two words came to me very clearly: *respect* and *appreciation*. These words I continue to use throughout this document, for that is what I aim to accomplish. I do not try to become Indigenous, or practice Indigenous ceremony or traditions, but I try to respect and appreciate the cultures, for that is the key to this journey. That sweat lodge gave me clarity and peace of mind, I thank Elder/Traditional Knowledge Keeper Bernard Nelson and his wife Tammy Nelson for welcoming me into their lodge and allowing me to share my heart with them.

Along with my personal transformations within the camp, I saw the young men and women participants become emotional, feel lonely, and gain confidence in the week of sharing,

compassion, and tradition. There was even a visit from a bear most likely during the early Sunrise Ceremony, which was taken by all as a very positive omen.

**Image 1.1: Black Bear Culture Camp Elders and Cultural Advisors to the Study  
Along with Author (middle), Oromocto, NB.**



It must be said that although all Cultural Advisors and Elders were given the chance to teach the history, traditions, and ceremony of their ancestors (First Nation, Métis, and Inuit), the camp had a mostly First Nation focus, probably because the candidates were largely First Nation. Never the less, since the Inuit traditions and history are so different from the First Nations/ Métis traditions, the Inuit candidates and Elder were not able to benefit from this portion of the course as much as the other participants. This cultural difference is further addressed in the findings, the discussion, and the conclusion chapters of this thesis.

Overall, my experiences during the Culture Camp portion of the 2016 Black Bear Program have allowed me to better understand not only individuals that participate in this training and the complex and diverse traditions of Indigenous people in Canada, but also to better understand myself and my own purpose on this journey. For this, I am very grateful.



**Image 1.2: Bear Paw Print at Black Bear Culture Camp**

### **Purpose of the Study**

There are currently 2294 Indigenous members in the Canadian Armed Forces. This comprises 2.5 percent of the Regular and Reserve Forces combined (Department of National Defence, 2016). The CAF's long-term Employment Equity goal is 3.4 percent, although some reports have suggested that this target was requested to be lowered (Bertiaume, 2014a, 2015). Although the Black Bear Program and its sibling programs in other parts of Canada have proven to be well-regarded by the Indigenous communities (Wilson, 2016) and prepare the individuals well for military lifestyles (Phoenix Strategic Perspectives, 2014), these programs have not increased the rates of Indigenous participation in the CAF (Stedyson, 2012; Berthiaume, 2014b).

This study explores, through the use of Indigenous theory, the perceptions, thoughts, sensations, and choices that are associated with the concept of joining the Canadian Armed Forces. The research questions that are posed in this study are “What factors affect the Black Bear participants’ choice to join the CAF after the completion of the program?” and “What do the CAF represent (wholistically) to the Black Bear Program participants?” As part of the literature review, a knowledge gap was identified regarding the specific reasons for not joining the CAF after the completion of the Black Bear program despite a consensus among the Indigenous communities that the program was transformative and positive in nature. It is this knowledge gap that is attempted to be filled through this research.

### **Significance of the Study**

**Theoretical significance.** The identification of a paradigm used within this research study was a long and very personal process. I have become a student of the wholistic Indigenous paradigm and it has greatly affected my views and it will serve as the ultimate guide for this research. Being a non-Indigenous researcher, I cannot claim to truly understand its full implications and potential. I am but an awkward learner, trying to better myself, relying heavily on the guidance and wisdom of others. According to Kovach (2009), to use a Western research paradigm and try to incorporate Indigenous thought as a sub-category within the qualitative research approaches would be once again a form of colonization. This study attempts to place Indigenous thought and worldview in the forefront and utilize Western methodology in its support. Simpson (2000) explains that the Indigenous worldview holds the Elders as the keepers of knowledge and the researcher as an eternal learner. Throughout this journey, I have tried to uphold that, as I have very heavily relied on the guidance of my academic supervisor, Professor Malcolm Saulis and the Elders and Cultural Advisors that have graciously agreed to mentor me

in this journey. Despite this, I have to acknowledge a personal leaning towards a pragmatic worldview where research approaches are mixed in ways that offer the best opportunities to answer the research question (Johnson & Onwuegbuzie, 2004). The pragmatic approach also allows me to mix research paradigms and methodologies when necessary for the research study (Gray, 2014). Unlike a pure post-positivist researcher, I believe that there is room for statistical treatments (Reimer, 1996) in the understanding of human experience. It is with these two paradigms in mind, the Indigenous and the pragmatic, that this unique, wholistic mixed methods approach was created.

The Indigenous relational worldview is represented in the focus on people and other entities coming together to help one another (Hart, 2010). A sense of communalism where familial relations and families' commitments tie a community together is one of the fundamental concepts within this framework. The concept of respectful individualism is also an important piece within Indigenous worldview. Respectful individualism involves great freedom of self-expression, while making decisions in view of communal, not self-interested, needs as is common in the Western world (Gross, 2003 as quoted in Gray, Coates, & Yellow Bird, 2012; Hart, 2010). This concept underscores the importance of a relational way of life and the complex web of factors that influence an Indigenous person's decision making that is not obvious to the Western, Euro-centric, person-centred individual and society.

Knowledge within the Indigenous paradigm comes primarily from the spirit world (Simpson, 2000) and the process of learning revolves around learning about oneself in relation to the land, the spirits, and all relations. Wilson (2001) explains that knowledge is shared with all of creation rather than the Western concept of knowledge belonging to an individual. According to Simpson (2000), ignoring the Indigenous relational worldview and the spiritual foundation of

knowledge, the creative, dynamic, and innovative natures of Indigenous knowledge are lost. The concepts of relational knowledge and spirituality are reflected in the Four Directions approach as it represents the difficult, if not impossible task, of balancing the Spirit, Emotions, Body and Mind elements of all things.

The theoretical merging of the traditionally positivist quantitative methodology with Indigenous relational thought is the significant contribution attempted within this research. This research is an academic experiment in open-mindedness and curiosity of a humble white researcher, acknowledging the privileges bestowed upon her at birth and utilizing these privileges to further enhance her knowledge of self and the world around her.

**Methodological significance.** Over generations of oppressive academic discourse, the credibility and quality of Indigenous methodology and Indigenous ways of knowing have been devalued in Western academic spheres and deemed not meeting the ‘acceptable’ research standards (Blackstock, 2009; RCAP, 1996; Witt, 2007). As a result, the oppressive use of Western modalities to explore Indigenous realities has a history of contributing to the creation of negative Indigenous stereotypes (Walter & Andersen, 2013) and discriminatory behaviours that persist today. With the patient guidance of Indigenous Elders / Traditional Knowledge Keepers, and Cultural Advisors, the Four Directions worldview of Mind, Body, Emotion, and Spirit is applied to a mixed methods electronic survey to better understand Black Bear Program participants’ values, beliefs, actions, and thoughts. The process and analysis of this research is guided by Western and Indigenous research methodologies, including grounded theory and positivist statistical analysis, while applying a wholistic approach, taking into account the researcher’s non-Indigenous and military backgrounds and a bias towards a pragmatic view.

A detailed methodological account of this study can be found in Chapter Three: Research Methodology and a discussion on the application of this worldview is further included in Chapter Five: Summary of Results and General Discussion. For now, the significance of this unique methodological approach is that it explores alternate methodologies to traditional Western knowledge and attempts to enhance Western methods by infusing it with Indigenous wisdom. This study is flawed in many ways, for it is an academic experiment orchestrated by a clumsy non-Indigenous learner. It can, nonetheless, be a stepping-stone to new, more thorough, and more meaningful ways of understanding the world, the person, and the self.

**Practical significance.** As for the practical significance of this study, it attempts to understand the complicated choices that individuals make and it may assist better understanding the complex decision making process that Indigenous individuals are involved in after completion of Black Bear Program. Since the CAF is comprised of very few Indigenous members, attempting to understand the factors that influence their decisions to join or not from a wholistic perspective (spirit, emotion, body, mind), is beneficial in further understanding the potential weaknesses of the CAF as an organization of inclusivity and equality. A complex colonialist past, centuries-old discriminatory government practices, and past maltreatment of Indigenous veterans all play a part in why Indigenous individuals may chose not to join the CAF. To add to this mix, other cultural factors are also important. Factors like community, family, and a general wholistic fit may be preventing young Indigenous men and women from joining. The importance of understanding the complicated network of Indigenous values as they pertain to the decision to join or not to join the CAF, can enhance the organization's potential for change and self-improvement towards a more inclusive and accepting organization.

This study's findings can be used in conjunction with other sources of information such as other academic and DND studies, CAF Indigenous leadership guidance, and non-military Indigenous guidance to change and improve the CAF as it pertains to its organizational structures, environment, community engagement and, resources available to serving members. This study's findings and methodology can act as initial building blocks to the ever-long journey of organizational and individual change in favour of equality, acceptance, and respect of all persons. More concrete examples of the practical application of findings are found in Chapter Six: Conclusion.

### **Research Gaps**

Not many studies exist that explore Indigenous experiences within the Canadian Armed Forces. A total of four studies were found, of which none used an Indigenous approach, serving as inadequate representations of the participants' experiences. This research aims to cover this knowledge gap and contribute to a more thorough and complex understanding of Indigenous perceptions of the CAF and the factors that influence their decisions to join the CAF. Certain elements were also never discussed in previous studies, elements like spirituality, Indigenous identity, and discrimination were not subjects of previous studies. I believe these vital subjects are important in better understanding the modern realities of Indigenous individuals and communities.

### **Organization of the Thesis**

This document is divided into six chapters. The very first chapter presented myself, the author, my personal motivations for the creation of this study, and a theoretical overview of this research project. The study's significance was briefly discussed along with some literature gaps



that motivated this study. Chapter Two focuses on the historical, methodological, and theoretical reviews of existing literature on the subject of Indigenous participation in the Canadian Armed Forces, Indigenous-military conflicts, an International perspective on the subject, and use of Indigenous methodologies in Western research. Chapter Three speaks in detail of the Four-Directions-based methodology used in this study, along with the study's ethical considerations, data collection and analysis processes, and a discussion of the cross-cultural validation process employed within this study is also included. Chapter Four presents the research findings presenting Quantitative, Qualitative, and Mixed Methods findings following the variables and questions that were discussed in Chapter Three. Chapter Five produces a discussion of the methodology and the findings as they relate to existing literature. Most importantly, this chapter includes the interpretation and guidance of Elders and Cultural Advisors and is heavily seeped in their impressions of the findings. Finally, Chapter Six concludes with a summary of key contributions, the theoretical, methodological, and practical implications of this study along with remarks on research limitations and suggestions for future work.

## **Chapter Two: Literature Review**

### **Introduction**

Indigenous participation in world conflicts from the War of 1812 to WWII has been well documented by a variety of authors (Gaffen, 1985; Lackenbauer, 2007; Norman, 2012; Winegard, 2012). Organizations such as the Department of National Defence, Veterans Affairs, and Indigenous and Northern Affairs Canada have also generated detailed electronic histories of the world conflicts and Aboriginal participation. Lackenbauer, Sheffield, and Mantle (eds.) (2007) offer an international comparative look at Indigenous participation around the world including American and New Zealand examples of participation and support on the war effort. While much history is applauded, academic depictions of contemporary experiences of Indigenous veterans are difficult to find. The following reviews cover historical engagements along with areas of past and current conflict as they relate to the Indigenous-military relations.

### **Indigenous Participation in World Conflicts**

Indigenous military alliances with the variety of European and North American colonial societies that have settled this land throughout centuries were key in shaping the modern-day landscape of Canada. The following is a brief history of some of Canada's most memorable instances of Indigenous military support.

Without the military alliances formed with Huron and, later, Iroquois and Algonquin nations, known as the Seven Nations, in late 1600's and early 1700's, respectfully, New France would have rapidly succumbed to British aggressions (Lackenbauer & Mantle, 2007). Instead, it was able to expand its settlements and become a prominent adversary to the British forces in the beginning of the Seven Years War. This was largely due to the support received and terrain-

adapted warfare techniques learned from its Indigenous allies. Yet, the arrival of European troops also brought with it disease. Illnesses that were once unknown to Indigenous communities have decimated their populations in post-contact years. With the peace treaty of the Seven Years War, a Royal Proclamation of 1763 was issued to recognize the importance of Indigenous alliances. This proclamation recognized the rights of Indigenous people to the exclusive use of lands “not ceded to or purchased by [British Crown]” (Hall, 2006). This recognition of land use angered some nations and contributed to the outbreak of the American Revolutionary War of 1775 to 1783, which eventually resulted in the formation of the nation of United States. In its aftermath, the Treaty of Paris of 1783 was negotiated in Europe by European and American statesmen and, despite Indigenous contributions, did not have any mention of the Indigenous people in North America (Lackenbauer, 2007). This left the Indigenous nations allied with the British Crown feeling baffled and betrayed. Years of Indigenous-American conflicts followed, where Indigenous nations within newly formed American borders fought to keep access and rights to their ancestral lands. The history of unfair treatment of Indigenous-military alliances and contributions did not predispose the Indigenous people to take sides in future Anglo-American conflicts. Despite this, the honour and integrity of Indigenous nations was evident in their continuous contributions to the formation of modern day Canada.

The War of 1812 was an opportunity for America to resolve its grievances against Britain. Due to British involvement in European conflicts, no reinforcements were available to protect Canada from attack. It is for this reason, that Indigenous contributions to this conflict were vital in deterring American troops from overrunning Canada’s borders. Their contributions were obvious on tactical as well as psychological levels. Not only did Indigenous warriors boosted fighting numbers, and excelled in reconnaissance and screening roles, their notoriety as

fearsome warriors diverted American attention and potentially prevented attacks on vulnerable positions (Lackenbauer, 2007). As the war came to an end with no real winners, Indigenous allies were once again deprived of their rightful place at the negotiation table. Once the dust settled, Indigenous nations were left without their former independence and status and became subjects of the assimilating efforts of British and later Canadian governments.

Despite the tensions and inequality, Indigenous contributions to Canadian military involvements did not stop after the War of 1812 and continued throughout the 19<sup>th</sup> century conflicts. The long-standing and complex history of military alliances is evident in political and military gains and losses previously discussed. It also serves as an indicator of the continued perseverance of Indigenous people in the face of diversity within a changing landscape of occupying powers. Upon arrival of the 20<sup>th</sup> century, Indigenous members continued to participate in world conflicts as is evident in their contributions to both World Wars and the Korean War. It is estimated that somewhere between 7,000 and 12,000 Indigenous members, including First Nations, Métis, and Inuit, participated in the three wars (Veterans Affairs Canada, 2016). Many medals were earned in the service of Canada, including over 50 decorations for bravery in WWI, a Distinguished Flying Cross, and a Military Medal for courage awarded for service in WWII. A great distinguished Ojibwa warrior, Tommy Prince, served in both WWII and the Korean War. His bravery and excellence on the battlefield were instrumental during the Battle of Kapyong in 1951 and contributed to his battalion receiving the United States Presidential Unit Citation for its distinguished service (Veterans Affairs Canada, 2017), rarely reserved for non-American units.

The aforementioned Indigenous – military alliances and contributions reflect the proud, complex, and long-standing history of Indigenous participation in the military. These

relationships, although seeped in inequality, are the foundation of modern-day perceptions of Indigenous-military relationships that are addressed in this study.

### **Past and Present Indigenous Conflicts with the Canadian Military**

Although Indigenous contributions were vital to the formation and continued defence of Canada and its interests, the relationships formed were not without conflict. A notable modern-time disagreement between First Nations people and Veterans Affairs occurred upon the completion of Second World War. As the veterans were returning home, they were provided with a generous re-settlement land package, yet systemic factors prevented Indigenous veterans from receiving equal benefits as their non-Indigenous brothers-at-arms. The veterans felt they were not discriminated against on the front lines, as they were all soldiers, but the problems began when they returned home (Lackenbauer, Moses, Sheffield, & Gohier, 2009).

Not including the colonization and assimilation efforts of European settlers (Vaugeois, 1995; Truth and Reconciliation Commission of Canada, 2015;), the Indigenous peoples of Canada have had a number of notable disagreements with the military in the past. The Camp Ipperwash conflict is covered by some scholars (Lackenbauer, 2007), whereas the Oka Crisis is invoked by many (Jocks, 2004; Morris, 1995; Vaugeois, 1995; Winegard, 2009). These events are generally used as historical accounts of Indigenous peoples' struggles in Canada, although some credit the latter crisis as the re-birth of Warrior Societies within Indigenous communities (Alfred & Lowe, 2007).

**Similar Past Research**

The Department of National Defence and the Canadian Armed Forces have commissioned a number of studies (Phoenix, 2014; Fonseca & Dunn, 2012; Fonseca, 2014a) to explore the Indigenous Peoples' participation in the Canadian Armed Forces. These studies have been qualitative in nature involving multi-base focus groups with Indigenous military members. The Phoenix Strategic Perspectives Inc. study (2014) was completed by a third-party research firm and no ethical concerns were discussed, despite the need for cultural sensitivity. No evidence of Indigenous involvement in the study construction or data analysis was provided. This study comprised of 122 interviews of the CAF Aboriginal programs, of which 105 in-depth telephone interviews were with past participants of Bold Eagle, Raven, and Black Bear summer programs. Of the participants, only four were Black Bear program participants as the researchers had difficulty obtaining current telephone numbers. The research indicated that although CAF Aboriginal programs gave a good introduction of the military and its lifestyle to their participants, the programs have not translated into increased enrolment numbers. It was also found that prior to starting a summer training program, participants had very little understanding of the CAF and after completion, their perceptions were positively improved; the vast majority indicated that they were not considering CAF as a viable career option.

Reasons for not considering CAF as a career option included lifestyle not for them, desire to stay close to their families, preference for an alternative career path (RCMP, teacher, etc.) and a desire to continue with their education. Nearly all participants got the impression that CAF wanted them to join, but that there was no pressure on them to join and the choice was theirs. Very positive impressions of the Culture Camp and the Basic Training portions of the programs were given. One study recommendation included increasing awareness of the CAF Aboriginal

Programs in Indigenous communities, by increasing recruitment drives. The research found that no changes to the programs themselves would make the participants reconsider their decisions not to join the CAF. Despite being a qualitative study, no biases, ethical dilemmas, or concerns with validity except to say that the results were not generalizable to the general population of CAF Aboriginal program participants were addressed, making this research process incomplete, at best.

The other two research studies (Fonseca & Dunn, 2012; Fonseca, 2014a) focus on Indigenous members' recruiting experiences and experiences with integration into urban life while serving in the CAF. Both studies were lead by a researcher that was an officer within the CAF while participants were of subordinate ranks. Both studies were focus group-based. The potential impact and mitigating factors of the power relationship that existed between the researcher and participants were not addressed. No ethical discussions were included on the cultural sensitivity, awareness or courtesy that needed to be utilized in the inclusion of an Indigenous population, although both research studies were approved by the Canadian Armed Forces Social Science Research Review Board (SSRRB). No explicit reference to the engagement and consultation of Indigenous advisors was included in the process of development, execution, or analysis of study results. Both studies included focus groups that involved military members of Indigenous backgrounds and of diverse ranks within the military. There was no explicit mention of a clear sampling strategy for either studies, except to say that members with diverse lengths of service were included.

The Fonseca and Dunn (2012) research includes no mention of a methodology for the analysis of gathered data, whereas the follow-up Fonseca (2014) study states that coding is used to identify themes in the data. Since there was no clear methodology identified for the data

analysis of the initial study (Fonseca & Dunn, 2012) and no researcher bias / mitigating factors were discussed, the validity of the findings are put into question. This study lists as one of its key findings the participants' opinions on why their peers did not join the CAF. These reasons are third-party opinion, yet this limitation is not mentioned in the study.

The follow-up Fonseca (2014a) study found that reasons for their peers not leaving home communities were fear of the unknown, not wanting to lose their culture, not wanting to lose financial benefits, having to work too hard to make a living, and wanting to avoid risky-lifestyles associated with urban living. An interesting point was included in this publication, respondents stated that there is a lack of awareness within the CAF that perpetuates Indigenous stereotypes within the military, making it difficult for Indigenous members to fully integrate. This study recommended greater support to Indigenous military members, although no specifics were provided, and the creation of a learning module about life in the city to help with the transition from reserve to urban life.

### **Indigenous Participation in the Military: An International Perspective**

From an international perspective, the Maori peoples of New Zealand have faced similar issues of assimilation and cultural repression as the Indigenous peoples of Canada (Scoppio, 2010). Over time, the relationship between the Maori people and the government has developed differently in New Zealand. This is evident through the differing rates of Maori participation in the military and the integration of the Maori cultural traditions within the national organizational culture (Hohaia, 2015; Scoppio 2010). The youth development Aboriginal programs in New Zealand, on the other hand, do not seem to have a cultural component like the CAF Aboriginal Summer Programs in Canada. Tolerton (2014) completed some research on the Raven and Bold



Eagle programs, with a focus on the former that is run out of Esquimalt, BC. These programs are sister-programs to the Black Bear Program. Tolerton's intention was to learn more about the cultural aspects of the programs in order to bring the gathered knowledge back to his native New Zealand for further implementation. He used participant observation where he participated in the Culture Camp portion of the Raven program and discovered that this segment of the program had 'life changing' effects on the participants. He also found that the program positively engaged with the community and provided graduates with leadership skills that are used outside the military. This research study did not discuss enrolment rates of Indigenous participants and did not use an Indigenous approach to the research, missing an opportunity for a more in-depth understanding of the participants' values and other transformative effects of the program.

### **Chapter Summary**

To conclude, limited studies have documented some evidence that sister programs to the Black Bear program have a positive impact on the lives of the participants, although the Black Bear program has not yet been exclusively studied. Previous studies have identified elements of perceived discrimination within the CAF. This coupled with recent news of Indigenous discrimination within the military (Burke, 2016), forces the element of perceived discrimination to the forefront as a possible reason for not joining the CAF. Other factors, such as not wanting to leave home due to the relational Indigenous dynamics, and a general incompatibility of the military with the Four Directions wholistic balance, may also play a part in this decision making process. This knowledge gap is the focus of the proposed study.

### **Chapter Three: Research Methodology**

#### **Introduction**

This study uses convergent mixed methods, guided by the Four Directions, and gathers data from both quantitative and qualitative sources as well as provides an opportunity for submission of Indigenous ways of knowing. Creswell (2014) describes the traditional mixed method approach as capable of providing a greater understanding of the researched problem than qualitative and quantitative approaches individually. The convergent mixed methods approach to research calls for the collection, analysis, and interpretation of data from both quantitative and qualitative sources, using a wholistic paradigm. This method is more time consuming, but has the potential to produce findings that have high levels of validity since they have been analyzed in relation to each other (Creswell, 2014). On the other hand, one of the challenges of this approach is having divergent findings and, without follow-up to clarify the reasons for differences in data, these findings can be deemed weak as they are not supportive of each other.

The potential intended audiences for the final research report were considered when choosing the mixed methods approach. One of the intended audiences is the Commander of the Canadian Army, whose support for this research study was obtained in order to have authorization to contact the Black Bear Program participants. My own personal belief that the federal government favours quantitative research results over qualitative findings in their policy-making decisions has influenced this choice of methodology. This personal bias is not supported by research, but is rather a matter of opinion. The Indigenous worldview speaks of the wholistic understanding of life, persons, and self (Saulis, 2016). As a result, this mixed methods research is

an academic equivalent to the wholistic approach; offering a wholistic view of the problem using quantitative, qualitative, and Indigenous methodologies.

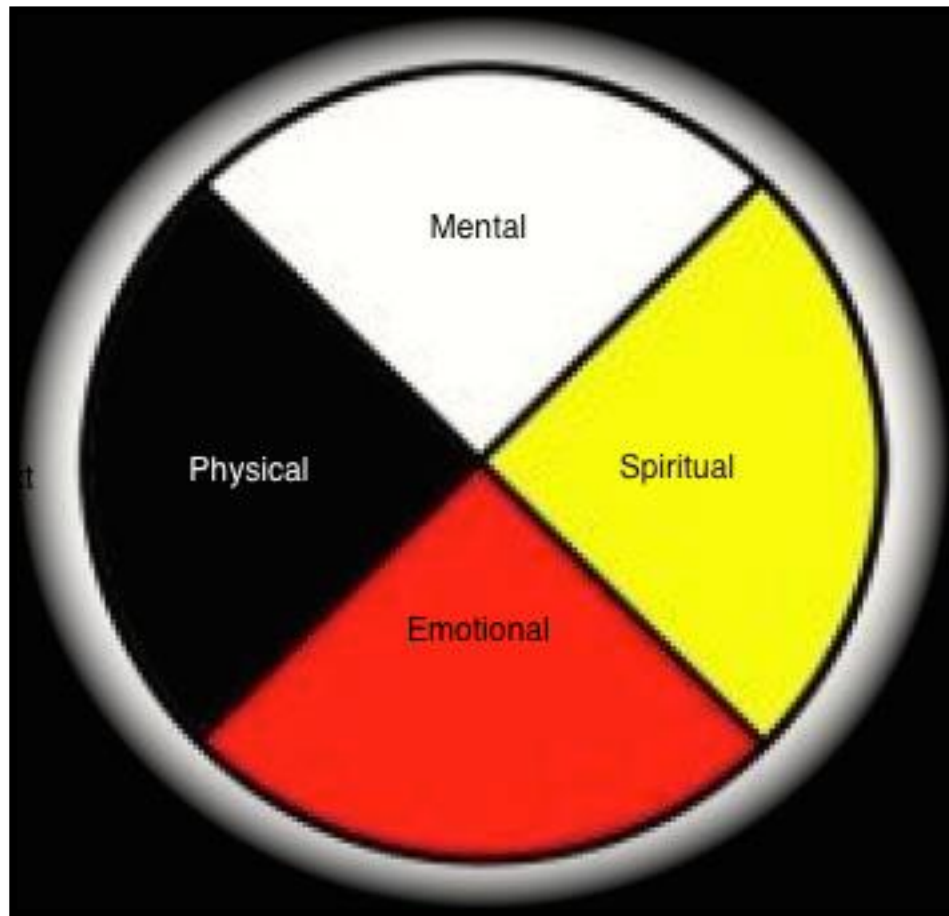
**Four Directions.** The Four directions theoretical framework is used in this study in both quantitative and qualitative sections. While this framework has been previously applied to qualitative studies (Lavallée, 2009), quantitative studies that use this approach are less prominent, although not unheard of. The First Nations Regional Health Survey (FNIGC, 2012) used a wholistic approach where Body, Mind, Spirit, and Heart were used in the construction of their research tool. It should be noted that this tool also went through and is continuing to undergo multiple adjustments in order to enhance its language and cultural relevance, something that this research can not complete due to limited resources and time limitations. According to the authors of this research, the use of a wholistic approach allows for a more inclusive and culturally appropriate discussion of wellness, which not only covers health, but also culture, language, worldview, and spirituality (FNIGC, 2012). A similar attempt at understanding multiple aspects of the participants' life, spirit, community, and being is presented in this study.

The Four Directions theoretical approach that is the basis for this study was received by Professor Malcolm Saulis (Nil na Abis) from Elder/Traditional Knowledge Keeper Peter Ochise and passed on to me in written format. It can be seen represented in Image 2.1. It is important to acknowledge that the Four Directions of different First Nation cultures in Canada differ in colors, directions and order, but the concept is familiar to many Indigenous people.

The Four Directions are based on the Indigenous concept that 'we are spiritual beings having a human experience' (Peter Linklater as quoted in Saulis, 2016). According to these teachings, our lives are made up of four directions: spiritual, emotional, physical, and mental

directions and the wholistic balance of these four directions is needed in order to gain life's meaning. The following is a brief explanation of the Four Directions, as it was passed on to me by Professor Malcolm (Mac) Saulis.

**Image 2.1: The Four Directions**



***Spiritual.*** The Indigenous notion of the Spirit is the liminal connection between the world and the world beyond, which is also known as the spirit world. According to Indigenous teachings, there are beings and spiritual entities that guide us through our 'earthly journey.' This connection to the Creator provides us with meaning and a sense of place in Creation. This spiritual connection requires an inter-relational existence where we believe in self, others and

life, and a positive human experience will be returned to us. Faith is also an aspect of the Spiritual Direction, this faith is reflected in the Indigenous belief that a greater power is present among and cares for us. This faith is reflected in a belief in one's own abilities, hope for life and life's meaning.

***Emotional.*** As humans interacting with other humans, animals, plants and nature, many emotions affect us with every experience. Some emotions are so strong, they overwhelm and seize control of us, unbalancing us and limiting our abilities to fulfil our life's purpose. Traumatic losses and experiences of abuse fall under this Direction, as they are instances that may leave a lifetime of scars. Indigenous Identity falls under this realm, Mac Saulis (2016) writes the following about the loss of identity:

...this identity has a script of how each person is cradled in their people's traditions, medicines, ceremonies, and human relationships. If this connection is lost then there is a profound emptiness in the person and then a lifetime search begins to regain it. (p. 7).

Mac summarizes this Direction by stating that it reflects how the people feel as a result of their experiences in the world.

***Physical.*** The Physical Direction involves the world that is around us, writes Mac, it includes plants, people, animals, and elements that we can feel with the five senses. He explains that this direction also involves the actions that individuals take and the choices they make. The freedom to make choices that are meaningful to one's life is an important aspect of this direction. If the freedom to thrive and grow is limited or restrained, then the individual cannot be fulfilled. Mac suggests that people may express their need for freedom of choice and expression through

participation in their communities, hobbies, but also gestures within relationships and cooperative teamwork with their colleagues.

***Mental.*** The Mental Direction encompasses an internal process of arranging our thoughts about the world around us including our place in it, explains Mac. The self-concept is an important aspect of this direction, along with the thoughts regarding the journey and vision for our lives. A healthy thinker is one who can describe a vision of one's life created through a thoughtful process that is "informed by the reasoning, logic, and rational thinking of the person for whom the vision is intended" (p. 4, Saulis, 2016).

### **Research Questions**

Based on conversations with my primary mentor, Malcolm Saulis, two research questions were formulated for this study, one for quantitative and one for the qualitative portions. The questions are: 1) "What factors affect the Black Bear participants' choice to join the CAF after the completion of the program?" and 2) "What do the CAF represent (wholistically) to the Black Bear Program participants?" for quantitative and qualitative components, respectively. Throughout this study, the Four Directions are applied as the theoretical framework, although they are especially relied upon when answering Research Question Number Two.

### **Cross-Cultural Consultation Processes**

**The consultation process.** Prior to commencing the research process, my primary guides in the construction of this research were Elder and Scholar Malcolm Saulis with his extensive cultural wisdom and Professor Eliana Suarez with her far-reaching knowledge of the quantitative research methodologies. Under their tutelage and guidance, the research questions were created and potential factors identified that would play the roles of independent variables.

**The validation process.** Once a draft of the survey instrument was created and supported by both of my academic mentors, Professor Saulis and Professor Suarez, I requested the assistance of the CEO and Founder of Eagle Vision Leadership and Training Solutions, Mr. Robert (Bob) Thibeau, who is both First Nation and a veteran and is in charge of providing cultural awareness training to the Canadian Armed Forces and the Black Bear program. He graciously introduced me and requested assistance on my behalf from Elder Bernard Nelson and his wife Tammy Nelson, cultural advisor Tammy Williams, Metis leader and veteran Joseph Paquette and the President and Founder of Quebec Aboriginal Veterans Association, Luc O'Bomsawin. It is with their help and guidance that this research was completed and interpreted.

At this stage of the process, I provided the aforementioned individuals with the survey draft and requested their input and assistance in making the survey more culturally relevant and accessible. Many changes were made on the language of the tool, making it more appropriate for the respondents'. Some questions were changed and others added based on the recommendations of some of the advisors to enhance the cultural relevance and validity of this survey. Once all recommendations were respected and implemented when appropriate, the survey was recreated in an electronic format and made active on an Internet-based platform.

**The findings review process.** Upon reception of the data, it was analysed following Western methodology, except the Indigenous Ways of Knowing portion of the data. The synthesis and major findings of the data were communicated to the advisers once more. Their responses and interpretations were used to understand the meaning and significance of the findings. Their words and guidance can be found in Chapters Five and Six. Without their input, this study would be meaningless.

### **Population and Sampling**

The population and the sampling frame are the same in this single-stage (Creswell, 2014) sampling strategy. The Black Bear program participants that completed the program between 2009 – 2015 years were contacted via e-mail and Facebook and invited to participate in this study. A total of 283 names were obtained from the Canadian Armed Forces' MILPERGEN Training Group in Kingston, ON and 5<sup>th</sup> Canadian Division Training Centre, Oromocto, NB. Of those, 239 people had electronic contact information (e-mail) or Facebook accounts. All other individuals were excluded from the contact list. A total of 55 people have attempted<sup>1</sup> the survey, but only 39 completed it past the demographics section, providing for a completion rate of 23% and 16% respectively.

It is important to recognise that the participants are both CAF and non-CAF members. These two sub-groups' responses assist in answering the research questions by highlighting possible differences in perceptions of CAF when making the decision to join. The responses of CAF members specifically, as their opinions are formed as members of the Black Bear course and serving members of the CAF are uniquely important, as they provide a glance into potential future concerns / perceptions of the presently non-member respondents. This area may offer some key points that may assist the CAF in enhancing its image for future non-member perceptions.

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<sup>1</sup> In this case, the term 'attempted' is being used in reference to individuals accessing the survey and/or commencing it, but not completing it past the demographics section. These entries were excluded from the computation of results.



## Survey Instrument

The survey instrument used in this study is one that was specifically designed to incorporate an Indigenous worldview of Four Directions as taught by Elder and Scholar Professor Malcolm Saulis. To ensure cultural relevance and increase instrument validity, the construction of the survey was completed under the supervision of Elders and Cultural Advisors with amendments and adjustments made to the survey upon their recommendations. A more thorough consultation process could be completed in the future with Elders and Cultural Advisors consulted in the initial stages of constructing the survey (pre-design consultation). In this case, they were asked to correct the survey draft once it was written, rather than participate in the writing of the survey draft. Even the correction stage presented itself to be difficult as many of the cultural advisors and traditional people were not well versed in Western research methodology and language. It was a challenge to obtain the guidance that I needed to formulate the survey.

The survey tool includes open-ended and closed-ended questions along with an opportunity to include Indigenous way of knowing<sup>2</sup> such as art, poetry, or other types of knowledge. The questions follow the Indigenous Four Directions theory that covers the Spirit, Mind, Emotion, and Body (Saulis, 2016). Both categorical and continuous scales are used within the survey. This instrument was administered through the use of an internet survey tool, *HostedInCanadaSurveys.ca*, which creates online surveys, sends them out to participants, collects data, and facilitates analysis. This survey engine was approved by the National Defence Social Science Research Review Board (SSRRB). This survey engine's data servers are located

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<sup>2</sup> The term 'Indigenous ways of knowing' is used to explain a way of passing knowledge that is not normally used in Western societies like story-telling, weaving, drum circles, art, and many others. To me, these sources of knowledge are multi-dimensional, multi-layered and complex in that they have the ability to teach much more than can be understood in the moment, written down on paper, or read in books.

in Canada and are, therefore, not subject to the USA Patriot Act<sup>3</sup> (TBS, 2006), thereby protecting the participants' privacies. The complete survey instrument can be found in Appendix A. An opportunity to complete a pilot study (Engel & Schutt, 2017) was presented with one past graduate of the Black Bear program. Unfortunately, I could not get a hold of the individual in time for his comments to be utilized in the creation of this tool. In the future, the completion of a pilot study is strongly recommended.

### **Quantitative Variables**

The quantitative component of this cross-sectional study is comprised of a survey that was administered to participants via the aforementioned website. An online survey instrument was chosen as a result of its efficiency as it is low-cost and the results can be obtained relatively quickly (Grinnell & Unrau, 2014). Since the participants came from diverse regions in Canada, the use of the Internet was deemed to be the most cost-efficient and time sensitive tool.

For the purpose of this cross-sectional survey study, all questions representing a specific independent variable, as per Interconnected Questions Matrix found in Appendix B, were collapsed to form four separate variables: IV1: Assumed Discrimination, IV2: Responsibilities to Community, IV3: Responsibilities to Family and Peers, and IV4: Wholistic Balance. Additionally, questions that fell under one of the Four Directions were also collapsed to form four additional experimental variables: Spiritual, Emotional, Physical, and Mental, which are presented herewith.

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<sup>3</sup> Most survey engines operate from the United States of America and are subject to the USA Patriot Act, which has the authority to grant access for law enforcement personnel to gain access to personal information as long as it is stored physically or electronically within the United States. This means that Canadian respondents would still be subjected to the same legislation even though they are not on American soil. For this reason, a survey engine that operates out of Canada was of critical importance.

**Dependent variable.** The dependent variable in this study is membership in the CAF represented by the question “are you a Member of the CAF?” “Yes / No.” Since the response for this question is in a binomial format, few statistical tests could be performed. To provide for a greater testing freedom, the Years Served variable was created. Values from Year Joined question were transformed to represent the amount of years served based on the year of joining. For example, if the respondent stated that he/she joined in 2012, then 4 years would be attributed to the Years Served variable, given that the data for this variable were analysed in the year 2016. In addition, a zero value was attributed to all respondents who have stated they have not joined the CAF. As a result, the Years Served variable represents all respondents that are part of or not part of the CAF and is used for statistical testing of the study’s hypotheses.

**Independent variables.** There is one dependent and eight independent variables in the quantitative portion of this study. The dependent variable is CAF membership. The independent variables are: 1) IV1: Assumed discrimination - perception of likely discrimination (negative treatment based on cultural affiliation) in the CAF; 2) IV2: Responsibilities to the community - the ability to accept an employment opportunity in view of existing community responsibilities (reserve or non-reserve); 3) IV3: Responsibilities to Family/Peers - the ability to leave home in view of the relational and interconnected Indigenous model of relationships; and 4) IV4: Wholistic Balance - the balance strived for in life and in self in regards to Four Directions of spirit, emotion, body and mind. The operant definitions of these variables are found in Table 1.

<b>Table 1 - Operant Definitions of Independent Variables</b>		
IV 1	Assumed Discrimination	Respondent's belief that they will be treated differently in the CAF on the basis of their Indigenous background, cultural practices, values, and ceremonies
IV 2	Responsibility to Community (freedom to become member of CAF)	Responsibilities within and towards the community that exist as part of Indigenous worldview
IV3	Responsibilities to Family/Peers	Relationship, bond, and/or commitment to family units and peers
IV4	Wholistic Balance	The concept of balance as it relates to the idea of joining the military based on Four Directions: mental, spiritual, physical, and emotional

In addition, Four Direction variables were also created following the order of the Four Directions: Spiritual, Emotional, Physical, and Mental. The operant definitions of these variables are found in Table 2.

<b>Table 2 - Operant Definitions of the Four Directions Variables</b>	
Spiritual	This Direction holds meaning, belief in one's self, those around one, and in life's purpose. Spirituality and faith fall under this direction. Faith is reflected as belief in one's own abilities and hope for life.
Emotional	In the Emotion one's sensations and perceptions are all reflected. The feelings of sadness, loneliness, belonging and concept of identity, love and worthiness are important aspects in this direction.
Physical	Physical is where the values, attitudes, behaviours, and relationships reside. This is the realm of making choices and exercising one's right to take action in life to fulfill one's wholistic purpose.
Mental	The Mental Direction represents the organization of one's thoughts regarding life, ideas, people, and the formation of one's self-concept.

**Qualitative**

The qualitative piece of this mixed-methods survey attempts to inductively understand and capture “what do the Canadian Armed Forces represent (wholistically) to the Black Bear Program participants?” The survey questions focus on two areas: 1) wholistic balance as it pertains to a career in the military; and 2) general perceptions of the CAF. Open-ended questions covering the Four Directions (Spiritual, Mental, Physical, and Emotional) and an opportunity for submission of other forms of Indigenous knowledge, such as art, poetry or other forms of knowledge provide for in-depth opportunities to understand what the CAF means to the participants. The questions are all part of the same Internet-based survey tool described in the previous section and the responses are in text format with no need for transcription. The respondents who chose to submit non-traditional data were asked to include a brief description of the art piece and a description of the process of creation, but none did so.

**Indigenous Knowledge – Based**

After consulting with a Mi’kmaw Artist and Scholar, Michelle Sutherland, any art pieces (art, poetry, music, etc.) submitted for the purpose of this study, are not interpreted. Rather, the pieces speak for themselves. According to Michelle, art is part of Indigenous culture and way of life. To break it up into pieces of Western research interpretations is to kill its original purpose and meaning. As an artist myself, I easily empathise with this notion of art needing to retain its original state and be allowed to have its own voice. I will respect this notion and allow the submitted art pieces to tell their own stories to the audience. They are included in the Chapters that follow.

## **Data Collection**

**Coordination with the CAF.** As part of the data collection process, I required names of past Black Bear Program graduates and their contact information. In order to obtain this, an application for research approval was made to the National Defence Social Science Research Review Board. After some requested amendments and clarifications, I was granted permission by the CAF to contact involved military units to gain contact information. Unfortunately, only candidate information for 2013 to 2015 years was available electronically. In 2013, the Black Bear program was moved from Borden, Ontario to Oromocto, New Brunswick, as such, all information was stored manually in boxes in the basement of a military headquarters building in Kingston, Ontario. This is where I found dozens of file folders and eventually, after much digging, compiled a list of names and some contact information.

**Coordination with Cultural Advisors.** Upon reviewing the information obtained from the CAF's lists, I realized that the majority of people's e-mail addresses were missing. Since no funding or authorization was available for mail surveys and after consulting with my academic mentors, I began locating and inviting individuals to participate in the survey through Facebook and e-mail invitations.

The contact lists also provided information on the background of individuals. It was very obvious that past participants in the Black Bear program arrived from every part of the country and included very diverse communities. I consulted with one cultural advisor, Tammy Williams, and was advised that it would be more respectful if I were to contact the communities prior to contacting the individuals and advise the communities of my intentions. I agreed with this ideal notion. Yet, after evaluating the diverse populations from which participants hailed and my own

limited resources, I decided that I did not have the capacity or the time to contact the communities. This is a point to improve upon for any subsequent research efforts.

**Electronic recruitment.** Once all coordination with cultural advisors and the CAF was complete and the electronic tool was ready to be used, I mailed out invitations for the electronic survey to all those individuals whose e-mail addresses I had in my possession. I sent a link to the survey website through Facebook to all individuals who I was able to find through this social networking engine. Individuals were invited to participate in the survey and, upon survey completion, were entered into a random draw for 1 x \$100 VISA Card. Individuals were given two months to respond and were sent reminders one month, two weeks, and four days before the closing of the survey along with a last day reminder. A copy of the invitation to participate in the survey is found in Appendix D.

### **Ethical Considerations**

**Ethical approvals.** This research obtained two levels of ethical approvals. One approval came from the National Defence Social Science Research Review Board (Approval # 1555 / 16F) and the second approval came from the Wilfrid Laurier University Research Ethics Board (REB # 4895). Both processes ensured personal privacy and ethical standards of research involving human subjects. Yet, neither truly addressed ethical issues involving a white researcher conducting research involving an Indigenous population.

**Researcher as learner.** As Kovach (2014) so poignantly explains, research done involving Indigenous peoples has traditionally advantaged the non-Indigenous researchers and had often been political in nature. In attempting to mitigate the negativity and mistrust that rightfully exists towards the term ‘research,’ I have not only attempted to maintain an awareness

of my own biases and intentions, but I have also entrusted myself into the care of the Elders and Cultural Advisors. I have permitted myself to listen without having an answer and to learn without prior knowing. I have been a student throughout this process; I will continue to be one even when this project is complete. As a result, I hope to have given this research back to the community from which it came from, although more thorough efforts should be done if a similar project was to be undertaken.

**OCAP principles.** As part of the mindful administration of this research, I tried to remain sensitive and responsive to the Ownership, Control, Access, and Possession principles of performing research with Indigenous populations (FNIGC, 2014). I respect the notion that the data collected through this research belongs to the respondents; they have control over it, and they control how it is to be used. Unfortunately this principal falls under conflict with the CAF, since the Department of National Defense also has possession over any data collected in this study. A copy of the Letter of Consent can be found in Appendix E. A discussion of who takes priority over data ownership falls outside the scope of this thesis, but can be a very interesting ethical dilemma to explore.

**Military background.** As a ranking officer within the military, my rank and history of service was of ethical concern to me, as I did not want to influence the respondents in any way. This issue was discussed with a Metis leader and veteran, Joseph Paquette, and it was his opinion that the rank should not matter and that I should do what feels right to me. As a result, I have not identified my rank within the military, but instead mentioned my past and present military service in my communication with the respondents.



Despite earlier doubts about my military background having undue influence upon CAF members, it is also this military background that allows me the validity to perform this research involving Indigenous CAF members. Although I am not Indigenous, I feel a kinship with the participants of this study through our common military experiences. I certainly feel a bond with those participants that have permanently joined the CAF after completing the Black Bear Program, for I understand some if not most of their struggles and can clearly understand the context in which they are describing their experiences. Therefore, on the one hand, my military background is a potential burden and on the other hand, it is something that brings me closer to the respondents and allows me to better understand their points of view.

**Social Work student.** Another informing perspective that I try to be mindful of is my newfound allegiance to the social work profession and the wholistic well being of individuals. I especially feel compelled by the Pursuit of Social Justice and Service to Humanity principles (CASW, 2005). The instinct to help those in emotional and physical perils is something I have always possessed, but have never had the ability to act upon. It is with this new discipline, that I feel empowered to effect change and advocate for those that are in need. In the context of this research, it is important for me to remain focused on the perceived needs of CAF and non-CAF members that are participating in this study in order to effectively contribute to the potential social and organizational changes that may arise as a result of this and other work. This is a challenge that I hope to accomplish with the help and guidance of my academic Elders, for I once again acknowledge that I am a student and have much to learn.

## **Data Management**

As the data collection period came to a close, on 14 September 2016 the HostedInCanadaSurveys.ca account was cancelled and all data retained by the survey engine was deleted. I transferred all survey data onto my own personal drives. All data collected is stored on three separate data ports: 1) contact names; 2) survey responses; and 3) additional information, as per SSRRB requirements and in order to protect the privacy of the participants.

The data collected will continue to be stored until the defence of this thesis before the end of March, 2017 at which point all contact information and data collected will be deleted. The final product will be made available to the survey participants prior to this deletion via e-mail and Facebook messages. The final product will also be provided to Wilfrid Laurier University, the Department of National Defence and its involved administrative bodies such as the Social Science Research Review Board and the Defence Aboriginal Advisory Group and all Elders and Cultural Advisors that participated in this study.

## **Data Analysis**

**Quantitative.** Correlational analysis and mostly non-parametric tests are used in the analysis of this data due to the sample size ( $N=39$ ) and absence of normally distributed frequencies of variables. Nevertheless, a bivariate linear regression was also completed to try to capture a broader understanding of the relationships between variables. The Statistical Package for Social Science (SPSS) software is used for all statistical analysis of quantitative data.

**Qualitative.** Thematic analysis is used for analysis of qualitative data. Braun and Clarke (2006), while arguing for the use of thematic analysis in qualitative research, also caution that its flexibility can be its weakness. Essentially, thematic analysis is the identification of patterns, or

themes within the data. Codes were assigned in ‘theory-driven’ (Braun & Clarke, 2006) fashion where the Four Directions that served as variables in the quantitative portion of the research were applied. Coding was done manually with the use of a pen and the margins of the document. The codes were further evaluated for themes using frequencies of the themes and then further refined to better fit the Four Directional context. Thematic analysis calls for engagement with the literature on the subject throughout the process of analysis (Braun et al., 2006), which was done through engagement with the Elders while interpreting the themes.

**Indigenous Knowledge-Based.** As stated earlier, after consulting with an Indigenous Artist, Michelle Sutherland, the data submitted under this section of the survey is found throughout this text and is not interpreted, letting the pieces speak for them.

### **Chapter Summary**

In this chapter, much effort was put into explaining the essence of this study. It is a study based on the Indigenous Four Directional worldview that depends greatly on the guidance of Elders and Cultural Advisors. This chapter explained the population of both CAF and non-CAF members, the mixed methods variables and questions used, the data collection methods used and some ethical considerations that I, as the researcher continue to face and be mindful of. After a brief explanation of the data management strategy, the analysis methods were addressed along with the continuous reliance on Indigenous mentors to make the interpretation of the data meaningful and culturally appropriate. It is now time to uncover the findings.

## Chapter Four: Research Findings

The main objectives of the data analysis were to 1) explore the factors that influence the participants' decision to join or not to join the CAF after completing the Black Bear Program; and 2) to gain a wholistic understanding of what the CAF represents to the participants of the Black Bear program. The results are presented in three sections: 1) Quantitative findings, this includes sample characteristics, variable characteristics, reliability analysis, correlations and relationships between variables, and Research Question Number One and its hypotheses; 2) Qualitative findings include a thematic analysis of the survey open-ended questions and Research Question Number Two; and 3) A brief description of the Indigenous Knowledge-Based submissions that were received and are displayed throughout this thesis.

### Quantitative

**Sample characteristics.** The demographic characteristics of the sample participants can be found in Table 3. The study participants (N=39) were all graduates of the Black Bear Program ranging from 2009 to 2015 graduating years. The mean year of birth was 1994 (SD=2.92), making the mean age 22 years old at the time of the survey, although the ages ranged from 18-31 years old.

Nineteen participants (40%) identified themselves as females and seventy two percent (N = 28) identified themselves as having First Nations ancestry. The Inuit represented a small 7.7% of the sample and the Metis completed the sample at 15.4%.

Of the participants, twelve (31%) indicated that they were members of the CAF. The vast majority of those individuals reported serving in the Reserve Force (75%), with zero individuals serving with the Rangers.

<b>Table 3: Demographic Characteristics of the Black Bear Sample</b>						
<b>Variables</b>		<b>N</b>	<b>Percentage</b>	<b>Mean</b>	<b>Standard Deviation</b>	<b>Range</b>
<b>Year Graduated</b>	2009	5	12.8	2012	1.95	6
	2010	2	5.1			
	2011	8	20.5			
	2012	10	25.6			
	2013	4	10.3			
	2014	2	5.1			
	2015	8	20.5			
<b>Year of Birth</b>	1985-1989	4	10.3	1993	2.92	13
	1990-1994	19	48.7			
	1995-1998	16	41			
<b>Gender</b>	Male	23	59			
	Female	13	33.3			
<b>Cultural Affiliation</b>	First Nations	28	71.8			
	Inuit	3	7.7			
	Metis	6	15.4			
<b>Member of CAF</b>	Yes	12	30.8			
	No	27	69.2			
<b>If yes, specify</b>	Regular Force	3	25			
	Reserve Force	9	75			
	Canadian Rangers	0	0			

**Descriptive analysis of the variables.** While the descriptive characteristics of all questions can be found at Appendix C, the descriptive statistics of the study's variables as they are explained in Chapter Three: Research Methodology are shown in Table 4.

**IV1: Assumed Discrimination variable.** The mean score for the five item variable was 3.67 ( $SD = 0.66$ ). The distribution of IV1 scores has a trend of positive skewedness (0.412) and negative Kurtosis (-1.076), falling outside the range of normal distribution, or -1 and +1 (Field, 2013). This variable includes questions that attempt to measure the amount of discrimination that individuals are expecting to encounter as Indigenous members if they were to join the CAF.

<b>Table 4: Descriptive Characteristics of Variables</b>					
<b>Variables</b>	<b>Mean</b>	<b>SD</b>	<b>Range</b>	<b>N</b>	<b>Missing</b>
IV1: Assumed Discrimination	3.67	0.66	2.13	24	15
IV2: Responsibilities to Community	3.43	1.02	5	39	0
IV3: Responsibilities to Family / Peers	3.52	1.05	5	39	0
IV4: Wholistic Balance	3.86	0.75	3	39	0
<b>Four Directions</b>					
Spiritual	3.85	0.62	3	39	0
Emotional	3.97	0.72	2.5	28	11
Physical	2.85	0.54	2	26	13
Mental	3.36	1.11	5	24	15

**IV2: Responsibilities to community.** The mean score for the six items of IV2 was 3.43 ( $SD=1.02$ ). The distribution of IV2 scores has a trend of negative skewedness (-.0621) and positive Kurtosis (2.127), making this variable non-normally distributed. This variable attempts to measure the influence of responsibilities in the community as it pertains to the choice of joining or not the CAF.

**IV3: Responsibilities to family/peers.** The mean score for the eight items of IV3 was 3.52 ( $SD = 1.05$ ). The distribution of the scores has a trend of negative skewedness (-0.674) and positive Kurtosis (1.867), making this variable a non-normally distributed variable.

**IV4: Wholistic Balance.** The mean score for the six items of this variable was 3.86 ( $SD = 0.747$ ). The distribution has a trend of positive skewedness (0.010) and negative Kurtosis (-0.685), falling within the range of normal distribution. This variable includes questions that attempt to explore whether or not certain concepts in the CAF fit with the Indigenous Wholistic worldview.

**Four Directions: Spiritual.** The mean score for the eleven item variable was 3.85 ( $SD = 0.625$ ). The distribution of these scores has a positive skewedness (0.054) and a negative Kurtosis (-0.445), while remaining within the range for a normal distribution.

**Four Directions: Emotional.** The mean for this four item variable was 3.97 ( $SD = 0.724$ ), the median was 4. The distribution has a negative skewedness (-0.023) and a positive Kurtosis (0.693), while remaining within the normal distribution range.

**Four Directions: Physical.** The mean for this ten item variable was 2.85 ( $SD=0.54$ ). The distribution has a trend of positive skewedness (0.425) and positive Kurtosis (1.282), making this a non-normal distribution.

**Additional question to Physical.** For ease of calculation, a nominal question was excluded in the computing of the Physical variable, characteristics and scores of which, are important to this study. The frequencies for this item and its sub-category are listed in Tables 5a and 5b.

Table 5a: Frequencies of Physical Question 21 (P21): "would your decisions in life be discriminated against if these decisions were based on Indigenous worldviews, values, and traditions? "			
Valid	Frequency	Valid Percent	Std Deviation
Yes	4	15.4	0.368
No	22	84.6	
Total	26		
Missing	13		

Question 21 in the Physical Direction (P21) has a mean of 1.85 ( $SD = 0.368$ ) and a trend of negative skewedness (-2.038) and positive Kurtosis (2.328), making this a non-normally distributed variable.

<b>Table 5b: Frequencies of Physical Question 21B (P21B): "If yes, rate on a scale of 1 to 5, how much discrimination your personal life decisions would face in the CAF, in your opinion, if they are based on Indigenous values and traditions. "</b>			
<b>Valid</b>	<b>Frequency</b>	<b>Valid Percent</b>	<b>Std Deviation</b>
<b>Neutral (3)</b>	2	50	0.957
<b>Very Discriminated Against (4)</b>	1	25	
<b>Extremely Discriminated Against (5)</b>	1	25	
<b>Total</b>	4		
<b>Missing</b>	35		

The four responses provided to Question P21B maintained a mean of 3.75 ( $SD=0.957$ ) with a median of 3.50. Keeping in mind the very small sample size, the results of this question have a trend of positive skewedness (0.855) and negative Kurtosis (-1.289), making these results non-normally distributed.

**Four Directions: Mental.** The mean for this four item variable was 3.36 ( $SD = 1.19$ ). The distribution had a trend of negative skewedness (-1.235) and positive Kurtosis (2.488), making this a non-normal distribution.

**Transformed member of CAF variable: Years Served.** The nominal categorical “Member of CAF” variable was determined to be an incompatible test variable with some statistical tests (Field, 2013). As a result, a continuous variable was created with the use of “Year Joined” variable, where the year joined was transformed into “Years Served,” giving the value of zero to those participants who have never joined the CAF. Table 6 shows the descriptive characteristics of this variable. The mean was 0.97 ( $SD=1.72$ ). The distribution has a trend of positive skewedness (1.600) and positive Kurtosis (1.263), making this a non-normally distributed variable.



Table 6: Descriptive Characteristics of the Years Served Variable					
Variable	Categories	N	Percent	Mean	Stnd Deviation
Years Served	0	27	67.2	0.97	1.724
	1	3	7.7		
	2	1	2.6		
	3	2	5.1		
	4	4	10.3		
	5	1	2.6		
	6	1	2.6		
	<b>Total</b>	39	100		

### Descriptions of Significant Nominal Variables.

**M26b: Indigenous culture accepted on base.** This variable (N=18, missing = 21) has a Mean of 1.11 ( $SD = 0.323$ ). Eighty nine percent of respondents (N=16) indicated that Indigenous culture was generally accepted by CAF personnel on base, where their Black Bear training took place.

**M27a: CAF needs more training.** Fifty four percent of valid responses (N=7) indicated that CAF needs more training in supporting Indigenous members. Whereas 46% indicated that no further training is needed.

### Reliability Analysis of Variables

The reliability scores of variables to which this analysis applied, are presented in Table 7. Overall, the IV1 - Assumed Discrimination, Spiritual, Emotional (adjusted) and Mental (adjusted) variables were found to have a *Chronbach Alpha* > 0.70 which is an acceptable level of alpha for the scales to be deemed reliable (Tavakol, 2011). The IV4 – Wholistic Balance and Physical variables obtained scores of 0.66 and 0.67 respectively, making them reliable by some (Nunnally, 1967). The IV2 and IV3 variables received very poor reliability scores and will be

excluded from testing. However, individual items within these variables are still used for triangulation of findings and single item comparisons.

<b>Table 7: Reliability of Scores</b> (Brackets indicate number of items that have been removed to compute score)			
<b>Variable</b>	<b>Chronbach Alpha</b>	<b>Number of items</b>	<b>N</b>
<b>IV1: Assumed Discrimination (adjusted -1)</b>	0.744	10	18
<b>IV2: Responsibilities to Community</b>	0.299	6	21
<b>IV3: Responsibilities to Family/Peers</b>	0.256	7	20
<b>IV4: Wholistic Balance</b>	0.661	6	23
<b>Four Directions</b>			
<b>Spiritual</b>	0.721	11	37
<b>Emotional (adjusted -1)</b>	0.728	4	28
<b>Mental (adjusted -1)</b>	0.801	4	24
<b>Physical (adjusted - 2)</b>	0.67	7	26

### Correlation Analyses

A number of correlations have been identified between reliable constructs and the Years Served variable, they are represented in Table 8.

<b>Table 8: Pearson Correlations for Reliable Constructs</b>							
	<b>Years Served N=39</b>	<b>IV1 - Assumed Discrimination N=24</b>	<b>IV4 - Wholistic Balance N=39</b>	<b>Spiritual N=39</b>	<b>Emotional N=28</b>	<b>Mental N=24</b>	<b>Physical N=26</b>
<b>Years Served</b>	1	0.052	0.295	0.410**	0.329	-0.26	-0.398*
<b>IV1: Assumed Discrimination</b>		1	0.585**	0.776**	0.461*	0.507*	0.433*
<b>IV4: Wholistic Balance</b>			1	0.776**	0.602**	0.523**	0.393*
<b>Spiritual</b>				1	0.600**	0.261	0.291
<b>Emotional</b>					1	0.251	0.131
<b>Mental</b>						1	0.496*
<b>Physical</b>							1

\*\* $p < .001$ , \* $p < 0.05$

**Years Served.** A moderate (Evans, 1996), but significant, positive correlation  $r=0.410$  ( $p=0.009$ ) was revealed between the Years Served and Spiritual Direction constructs. An increase in Years Served indicates a more favourable outlook on CAF concerning concepts that reside in the Spiritual Direction (faith, meaning, belief in ourselves, and others).

A weak negative correlation  $r=-0.398$  ( $p=0.044$ ) was also identified between Years Served and the Physical Direction. A decrease in the Years Served correlates with a more favourable outlook on the CAF in regard to the Physical Direction where freedom of choice, values, attitudes and behaviours lie. No other statistically significant correlations were identified in relation to this variable.

**IV1: Assumed Discrimination.** This construct seems to be significantly correlated with all others, except for Years Served. Moderately strong correlations exist with IV4: Wholistic Balance ( $r=0.585$ ,  $p=0.003$ ), Emotional ( $r=0.461$ ,  $p=0.027$ ), Mental ( $r=0.507$ ,  $p=0.012$ ), and Physical ( $r=0.433$ ,  $p=0.034$ ). Although these constructs share at least one item with each other, this should not be sufficient reason to explain these correlations. A more favourable view of treatment in the CAF (IV1) seems to be linked to a more favourable understanding of the CAF from the Wholistic Balance, Emotional, Mental and Physical Directions.

A strong correlation exists between IV1 and the Spiritual constructs ( $r=0.776$ ,  $p=0.000$ ); some of this relationship may be accounted for by one item that is shared by the constructs. Otherwise, a more favourable opinion of the CAF's treatment of Indigenous members (in regards to anticipated discrimination) seems to relate to a more positive understanding of the CAF as it pertains to the Spiritual Direction.

**IV4: Wholistic Balance.** Strong significant correlations exist between this construct and Spiritual ( $r=0.776, p=0.000$ ) and Emotional Directions ( $r=0.602, p=0.001$ ). IV4 shares two items with the Spiritual and one item with the Emotional Directions, which may account for some of the strengths in these relationships.

A moderately strong correlation exists between IV4 and IV1, as has been previously discussed. IV4 and the Mental Direction also have a moderately strong correlation ( $r=0.523, p=0.009$ ) and they share one item, which may account for some correlation.

A weak, yet statistically significant, correlation was identified between IV4 and the Physical Direction ( $r=0.393, p=0.047$ ), most of this correlation may be accounted for by the two items that are shared by these two constructs.

**Spiritual Direction.** This construct has multiple strong correlations, some of which have already been discussed above (IV1 and IV4). An additional strong correlation was identified with the Emotional Direction ( $r=0.60, p=0.001$ ). Since these constructs do not share any items, this seems to indicate a correlation between the Spiritual and Emotional opinions of the CAF; as one changes, so does the other.

As previously reported, Years Served and the Spiritual Direction have a moderately strong correlation. Finally, weak and not statistically significant correlations were present with Mental and Physical Directions.

**Emotional Direction.** All significant correlations have already been prior reported on with regards to this variable. To summarize, this construct has strong correlations with Spiritual and IV4 constructs at  $p<0.001$ , and a moderate significant correlation with IV1. The rest of the results were weak and not statistically significant.

**Mental Direction.** As previously reported, this construct has moderately strong correlations with IV1 and IV4, with which it shares one item each. A moderately strong correlation was also identified to be present with the Physical Direction ( $r=0.496, p=0.014$ ), where no items are shared. This correlation indicates a change in the perception of the Mental Direction (thoughts regarding life, self, others) may mirror a change in the Physical Direction (life choices, freedom to choose, act, follow personal values and beliefs) and vice versa. The rest of the results represented weak to very weak correlations that were not statistically significant.

**Physical Direction.** All results have already been mentioned above. In summary, this construct has weak to moderate statistically significant correlations with Years Served ( $r=-0.398, p=0.044$ ), where the correlation is negative indicating variables are effected in opposite directions, IV1 ( $r=0.433, p=0.034$ ), IV4 ( $r=0.393, p=0.047$ ), and Mental Direction ( $r=0.496, p=0.014$ ). All of the above-mentioned correlations, with the exception of Years Served, have a positive correlation. IV1 and IV4 share one and two items respectively with the Physical construct, which may account for some of the linearity.

### **Bivariate Analyses**

Due to most of the data's distributions being non-normally distributed, limited amounts of parametric tests could be completed without violating some or most of their assumptions (Green & Salkind, 2005). The IV4: Wholistic Balance, Spiritual and Emotional variables tested both reliable and fall within the range of normal distributions. These three variables are utilized in the forthcoming tests.

**Independent samples *t*-test.** An independent samples *t* test was conducted to evaluate the hypothesis that CAF members have a more favourable Spiritual, Emotional, and general

Wholistic fit (IV4) impression of the CAF. The tests were significant in the Spiritual and IV4 areas, the results can be seen in Table 9.

<b>Table 9: Independent Samples <i>t</i>-Tests for IV4, Spiritual, and Emotional Constructs*</b>			
	<b><i>t</i></b>	<b>df</b>	<b>Sig (2-tailed)</b>
<b>IV4: Wholistic Balance</b>	2.211	23.145	0.037
<b>Spiritual</b>	3.136	25.296	0.004
<b>Emotional</b>	1.130	12.220	0.280
*Equal variances not assumed			

The Spiritual Direction test was significant  $t(25.3) = 3.17, p=0.004$  and showed that CAF members indeed judged the CAF to respond more favourably to the needs of CAF members ( $M=4.25, SD = 0.498$ ) than non CAF members ( $M=3.67, SD = 0.599$ ).

The IV4: Wholistic Balance test was also significant  $t(23.15)=2.21, p=0.037$ . Similarly to the Spiritual Direction, CAF members seemed to judge CAF more favourably in terms of its general Wholistic fit ( $M=4.22, SD=0.668$ ) than the non-CAF members ( $M=3.69, p=0.734$ ).

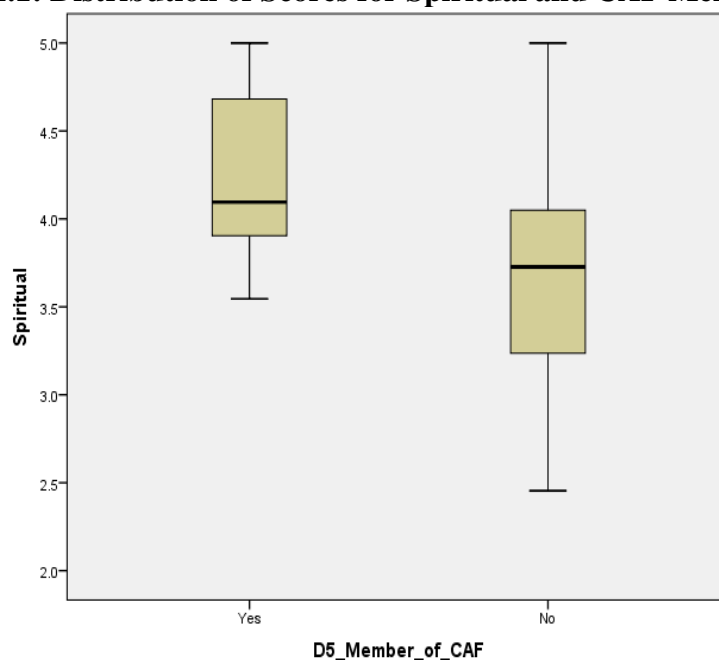
### **Non-Parametric Analysis**

**Crosstabs.** A two-way contingency table analysis was conducted to evaluate whether CAF members were more likely to believe that they would be discriminated against based on their Indigenous culture. The two variables were CAF member (Yes / No) and Question P21 “discriminated against” (Yes/No). CAF membership and belief in discrimination (Question P21) were found to be significantly related, Pearson  $\chi^2 (1, N=26) = 4.34, p=0.03$ , Phi = 0.41, which is a moderate correlation. The proportions of CAF members and non-.CAF members that believed they would be discriminated against is 37.5% (N=3) and 5.6% (N=1) respectively. These results should be read with caution due to the very low sample size. As a result, two cells had expected

count of less than 5, which violates Assumption 2 of the Two-Way Contingency Table Analysis (Green & Salkind, 2005).

**Mann-Whitney U Test.** Mann-Whitney *U* Tests were conducted on all constructs that obtained a *Chronbach Alpha* >0.60 to evaluate the hypothesis that on average CAF members had more favourable Spiritual, Emotional, Mental, and Physical perceptions of CAF, along with similar more favourable ideas of discriminatory treatment within the CAF (IV1) and a better Wholistic Balance / fit (IV4). The complete results for these tests can be seen in Table 10. The data did not produce any significant results except in the case of the Spiritual Direction. In this case, the results of the test were in the expected direction and significant,  $z=-2.47$ ,  $p=0.013$ . The CAF members had an average score of 26.75, whereas the non-members had an average rank of 17.00. Figure 1.1 shows the distributions of survey scores for the Spiritual Direction for CAF members and non-members.

<b>Table 10: Mann-Whitney <i>U</i> Test for Reliable Variables and CAF Membership</b>				
	<b>N</b>	<b>Mann-Whitney <i>U</i></b>	<b>Z</b>	<b>Exact Significance</b>
<b>IV1: Assumed Discrimination (Reliable)</b>	24	61.000	-0.184	0.881 <sup>a</sup>
<b>IV4: Wholistic Balance (Reliable)</b>	39	98.000	-1.961	0.052 <sup>a</sup>
<b>Spiritual</b>	39	81.000	-2.467	0.013 <sup>a</sup>
<b>Emotional (Reliable)</b>	28	64.000	-1.072	0.308 <sup>a</sup>
<b>Mental (Reliable)</b>	24	63.000	-0.062	0.976 <sup>a</sup>
<b>Physical (Reliable)</b>	26	50.500	-1.201	0.238 <sup>a</sup>
<sup>a</sup> Not corrected for ties.				

**Figure 1.1: Distribution of Scores for Spiritual and CAF Membership**

**Kruskal-Wallis Test.** The Kruskal-Wallis Test was run on all reliable variables to evaluate median differences in regards to three variables (Gender, Member of CAF, and Cultural Affiliation) with no significant results.

**Research question one: “What factors influence the decision to join or not to join the CAF after completing the Black Bear Program?”**

**Hypothesis #1:** “the factors of assumed discrimination, community responsibilities, responsibilities to family/peers, and wholistic balance as they relate to the concept of serving in the military, each impact differently the Black Bear Program participants in their choice to join the CAF.” In order to test this hypothesis and answer the research question, parametric (variables with normal distributions) and nonparametric (for variables with non-normal distributions) tests were performed on the variables that have received a *Chronbach Alpha* score of above 0.60 (Nunnally, 1967). The variables of IV1 – Assumed Discrimination and IV4 – Wholistic Balance were tested against CAF Member and Years Served variables. In addition, Question P21 –



“Would you be discriminated against if your choices were based on Indigenous values and traditions?” (Yes/No) which was excluded from the calculation of both Physical and IV1 variables, for ease of calculation, was also tested using a nonparametric method due to the variable’s non-normal distribution.

As a result of the data’s non-normally distributed variables and other non-reliable variables (IV2 and IV3), it was not possible to thoroughly answer Research Question One and test the first hypothesis. The only potential factor that was identified is the influence of the Spiritual Direction on the duration of service in the CAF. As CAF perception from the Spiritual Direction improves, so do the years of service increase. The Spiritual Direction was also identified to have a statistically significant relationship with CAF members, indicating that it may be a factor in influencing CAF membership choices.

CAF members were also linked to having greater beliefs of being discriminated against. Although theoretically this result, if proven valid, can be tied to a variety of variables (Wholistic Balance, Spiritual, Emotional, Physical, etc.), on its own, it is outside the scope of this research work and merits its own dedicated study.

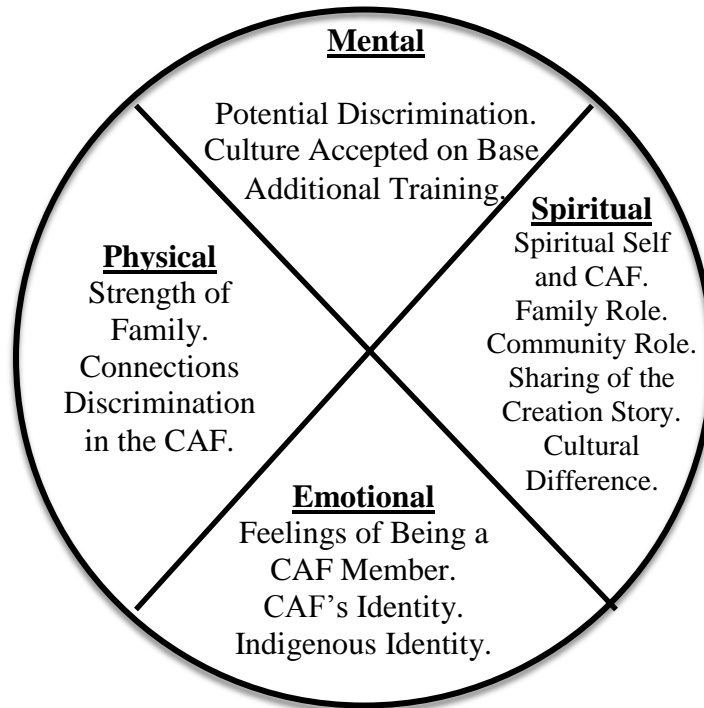
**Hypothesis #2:** “the Spiritual, Emotional, Physical, and Mental directions each influence the decision to join or not to join the CAF.” To test this hypothesis and answer the research question, a sub-hypothesis of differential thinking between CAF members and non-CAF members was developed. In that, Spiritual, Emotional, Physical, and Mental perceptions of CAF are different among those that have joined and those that have not joined the CAF. As a result, bivariate analyses were completed utilizing the Directional variables that have received a *Chronbach Alpha* score of above 0.60.

A more positive CAF perception within the Spiritual Direction seems to have a direct link with CAF membership. In that, from the Spiritual Direction, CAF members seem to have a more positive perception of the CAF than non-members. The test hypothesis #2 produced only the Spiritual Direction as a potential factor of influence on the decision to join the CAF. It is not possible to determine if the positive perception of CAF existed prior to and influenced the decision to join the CAF, or formed as a result of service.

Overall, the Spiritual, Emotional, Physical, and Mental categories are correlated, but no significant relationships with CAF membership were found, other than the above-mentioned. The implications of this are further discussed in the next chapter. This concludes the quantitative findings section. Qualitative thematic analysis is found below.

### **Themes from Qualitative Analysis**

While the same respondents participated in the qualitative portion of the survey, as the above quantitative portion, not everyone chose to fully answer the open-ended questions. The following presents a thematic overview of the major themes identified during the analysis of responses. A summary of these themes can be seen in Figure 1.2. These themes were offered to the cultural advisors and Elders / Traditional Knowledge Keepers supporting this study and the resulting interpretations and discussions are presented in Chapter Five. The themes are organized following the Four Directions: Spiritual, Emotional, Physical, and Mental. All answers include a distinction between a CAF member and a non-CAF member response.

**Figure 1.2: Thematic Summary of Wholistic Perceptions of CAF**

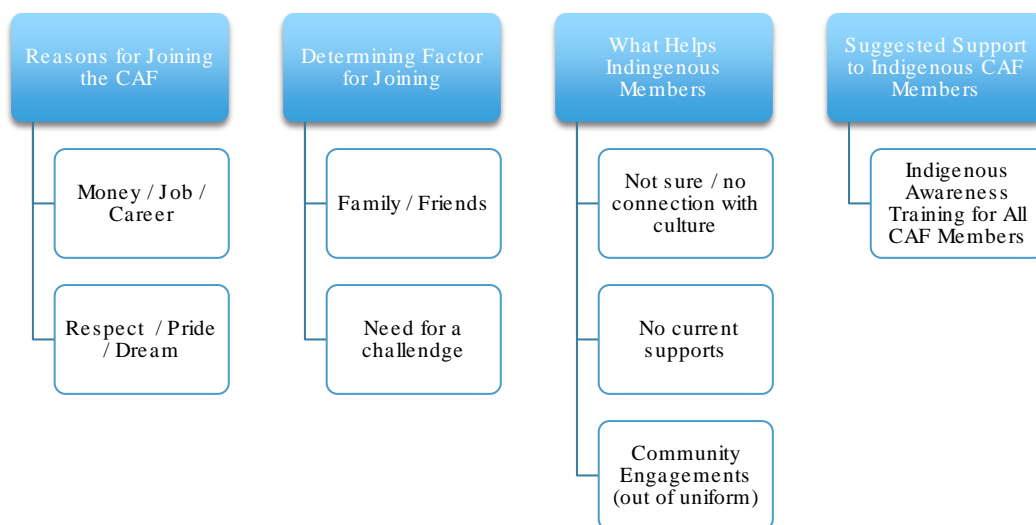
**CAF members' perceptions.** Certain questions in the survey were addressed exclusively to currently serving CAF members that were also Black Bear graduates. The thematic presentation of these answers follow and is represented in Table 11.

***Reasons for joining the CAF.*** The theme that presented itself here was the opportunity to make money and have a career or a part-time job as a driver in the decision to join the Reserve Force (part-time) or the Regular Force Service (full-time). Many have stated that a job or career within the military is “respectable and rewarding” and one that produces “a sense of pride” and “was always a dream” for some. Some participants have based their decision to join the CAF on a positive experience during their respective Black Bear courses:

...[Black Bear] was such a positive experience that I loved it and continued with the CAF.

I joined the CAF because I was very intrigued after I completed the Black Bear program.

**Table 11: Thematic Summary of CAF Members' Opinions of Joining the CAF**



***Determining factor to join CAF.*** Family members and friends seem to be the biggest influence on the serving members that participated in this survey. Grandparents, mothers, fathers, siblings, and friends all seemed to have played an important role for some respondents in the encouraging them to join the CAF:

My grandfather made me want to join.

My parents.

Family member (sister) was reserve member (she is now Regular Force member).

My mother.

My friend participated in the Black Bear last year and told me about all the stuff he did.

The need for a challenge and an opportunity to better one's self were also important factors:

I really liked the challenges and the field craft on the Black Bear course.

...the challenging opportunity.

I was seeking a challenge and the CAF gave me a challenge.

The determining factor that solidified my choice to join the CAF was the leadership, respect and discipline that the senior and NCMs had and that was what I wanted to accomplish at some point.

***What helps Indigenous members.*** Some respondents indicated that they were not sure what helps them as Indigenous members: “nothing comes to mind” or that they had little connection with their culture: “Personally, I have very little connection with my cultural roots.” Others indicated that all are treated equal: “I don’t really know. We’re all equal.” One person stated that he believed the Army to not have anything that supports Indigenous members:

Absolutely nothing. Once you leave Black Bear you discover that the army is very, very white.

Along the lines of the previous comment, a personal motivation to overcome stereotypes was also disclosed: “the motivation to become something more than a stereotypical “rez indian.”

On a more positive note, one respondent indicated that it gives him great pleasure to educate civilian and military personnel in the teachings of his culture:

Honestly it gives me a chance to teach people both inside and outside of the military, since they don’t often see many Inuits in Canada aside from the North.

So, I (sic) satisfied when I can explain my culture to a colleague or to a civilian.

Another individual indicated that “dancing at powwows on my weekends” was what helped him as an Indigenous member of the CAF. This individual was also a member of the Regular Force.

***Suggested support to Indigenous CAF members.*** An increase in CAF member awareness and acceptance of Indigenous cultural practices, history, and diversity were suggested.

The following quotes offer suggestions of cultural practices and general awareness, that may be improved within the CAF:

Have cultural events for us.

Don't give us any discrimination for Aboriginal tattoos.

More awareness that I am Native. This year, I wasn't asked if I wanted 21 June off for national aboriginal day, nor did I take it off.

Increasing the levels of education covering Indigenous issues provided to CAF members was also suggested:

I believe the CAF could support the Aboriginal community within the CAF by simply informing the average soldier about the Aboriginal people at the very least.

Perhaps convince more people to take the Aboriginal Awareness course.

More suggestions on how the CAF can better serve and support its Indigenous CAF Members can be found in the Qualitative Findings section under Mental: Additional Training.

The remainder of the themes were identified after review of responses provided by both serving CAF members and non-CAF members. They follow the order of the Four Directions used in this document: Spiritual, Emotional, Physical, and Mental.

### **Spiritual.**

*Spiritual self and CAF.* The overall theme here was that the CAF fits with the participants' spiritual selves. The majority of respondents spoke of the hard work and challenges of training, pushing themselves to connect with their spiritual selves and become stronger spiritually:

...going through BMQ forced me to become spiritually stronger. (CAF member)

Yes, black bear really opened my eyes to myself. It made me have more faith in myself and made me realize I had potential for more. (CAF member)

On a spiritual level, I felt like a natural fit to that type of working environment, it was hard, but also easy.... (non-CAF member)

Yes, I believe it does it helps push myself more and give me more faith in myself even when times get tough I can make it through. (non-CAF member)

One individual indicated that the CAF was a safe place to share diverse beliefs:

Everyone is extremely accepting of your beliefs, no matter what that may be. You are free to express yourself spiritually and it is a safe environment to do so. (Non CAF Member)

About a third of respondents, on the other hand spoke of no spiritual selves present or spirituality being irrelevant to their decision- making:

I am not very spiritual.... (CAF member)

...I have no spiritual self to begin with.... (CAF member)

My spiritual background has not had any real serious impact on my decision about whether or not I wanted to join the CAF. (Non-CAF member)

My spiritual self does not affect my concept of being a member of the Canadian Forces. (CAF member)

A couple of respondents indicated that although spirituality does not play a role in their personal development, they believed that CAF was a good fit with them as individuals:

I personally and not spiritual and or religious. So [CAF] didn't [fit]. But I felt I fit in as an individual, yes. (Non-CAF member)

There will always be things I don't necessarily agree with, but I also understand

the CAF is a large organization filled with differences and opinions. At the end of the day, CAF fits with me, and I like to think I fit with the CAF. (CAF member)

While the overwhelming theme was a positive spiritual fit between Black Bear participants and the CAF, some indicated that the fit was not so ideal, or non-existent:

No joining the CAF does not fit with my spiritual self. (Non-CAF member)

Joining the CAF didn't fit my spiritual self. I mean I enjoyed being part of the BBP but it was very challenging for me. (Non-CAF member)

Not really. (CAF member)

One individual identified a lack of Four Directions approach during military training as a reason for the inadequate spiritual fit:

No it does not due to lack of holistic approach (mental, spiritual, emotional, physical) during training. (non-CAF member)

Some responses appeared to have an element of *Regret*. Some expressed a desire to join in the future and others expressed regret for not having joined when they had the chance:

...Some days I hope to get back into joining the forces again but right now it's only a dream. (non-CAF member)

...I miss it and I can't wait to get back on with the CAF. (non-CAF member)

I would like to join CAF program because I had a good time in Black Bear I met new people and I love it. (non-CAF member)

***Family role.*** The overarching theme for the majority of participants was that family and friends play a very important role in the spiritual development of individuals (essential, very important, unconditional support). Here are some reflections that speak about support:

The role of my family members that they connect to my spiritual self is that they



support me no matter what I've gone through. (non-CAF member)

Without my family, friends, and loved ones I wouldn't be who I am today. (non CAF member)

I believe support from everyone reflects us to be who we are. With more support I believe in myself that I can do anything. (non-CAF member)

Some indicated that their family members also act as mentors and teachers of spiritual and other ways:

Well my parents are very spiritual and they raised me that way, and it just stuck. (CAF member)

The first step to explore my spiritual self was though (sic) the act of smuggling (sic), this was shown to me by my brother. (non-CAF member)

Some respondents indicated that specifically their mothers were important role models in their development:

I grew up with such an inspiring mother who is always so caring and loving and she morphed me into the living caring person I am today. (non-CAF member)

My mother is an outstanding role model from which I learned from. (non-CAF member)

Despite the above positive responses, some once again, a third of respondents indicated that spirituality is not part of their worldview or family upbringing and they themselves are not spiritual:

I don't have much spirituality in my community. (CAF member)

I am not a very spiritual person, I do not think I have explored that area of my life enough to give a satisfactory answer. (non-CAF member)

One individual has used spirituality and religiosity interchangeably:

I am not religious and/or spiritual. (non-CAF Member)

***Community role.*** The responsibilities in the community seem to play an important role of facilitating interrelatedness and support to promote spiritual growth and strength for the majority of respondents. Here are some reflections on the need to contribute to a community's well-being in an effort to make the community, the world, and self better:

I do volunteer at our local sundance and do any community service I can to make my community a little better. (CAF member)

I believe contributing back to a community makes myself a better person as in giving back to make the world a better place. (non-CAF member)

Here are the remarks of a non-CAF member regarding his role as a supportive figure in his community and how it has spiritually affected him:

In my community or group of friends I've always been the one people were willing to open up to and to confide in. With this happening so often it also made me who I am although at times it is hard I believe it makes me stronger spiritually. (non-CAF member)

The following comment points to religious community participation leading to spiritual growth:

I am a student leader with my campuses Inter-Varsity Christian Fellowship. This role had led me to greater spiritual maturity. (CAF member)

A quarter of the respondents have also stated that they do not identify with a community: "I have none" (CAF member), or that their communities did not play a large role in their spiritual development:

Not much, we had some language classes at school, but that's about it. (CAF

member)

Nil. (non-CAF member)

One individual indicated that her community was not a safe place to express spiritual views:

My community doesn't really help to shape my development of my spiritual self as it its not a very accepting and or safe community to live in. (non-CAF member)

***Sharing of the Creation Story.*** A little over half of the participants were not comfortable sharing the Creation story with other CAF members. Many indicated that it was an inappropriate subject to speak of in an informal conversation:

I would feel comfortable sharing any religious creation story. That wasn't usually in the topics that were discussed for small talk. (CAF member)

Spirituality is extremely personal for me. I would not talk to anyone, CAF or otherwise, about spirituality until I had a very close relationship with them. (non-CAF member)

There are some things I find rude to talk about unless asked about first, religion and politics and sex. (non-CAF member)

Other respondents attributed their discomfort about sharing the Creation story to their limited knowledge of the Story:

I am uncertain about my own views so I would feel uncomfortable. (non-CAF member)

I don't have people in my life that are very knowledgeable about this particular story. (non-CAF member)

I am not in tune with my cultural roots....I don't have the knowledge to teach or share on the subject [Creation Story]. (CAF member)

Some participants also said that by sharing the Story or other spiritual views, one could be discriminated against and that would prevent them from sharing. Here are two comments that reflect this mindset both from CAF members:

I am not one to talk about my own religion or spiritual views because that often results in indifference and too many questions or biased opinions. (CAF member)

CAF is [not] a hospitable environment for spiritual conversations. (CAF member)

One person suggested that non-Indigenous persons of religion are not able to fully comprehend Indigenous teachings. He would, therefore, not be comfortable sharing these spiritual teachings with Caucasian individuals:

First nations were taught way different from white people of religion, white people are too ignorant to believe what we believe. (non-CAF member)

One person also stated that she would be comfortable sharing, but “only with aboriginal members” (non-CAF member).

A third of the respondents indicated that they would have no problem sharing the story because of their cultural pride and interconnectedness. The following comments were offered:

I would like to tell a lot of people of our culture and our stories. (CAF member)

Through culture teachings and self love allow me the awareness and knowledge to pass on my experience and wisdom to those willing to listen and learn. (non-CAF member)

One respondent explained that the Creation Story would benefit CAF members in their own healing journeys. These were her comments:

I believe it would help people get in touch with themselves more spiritually. The creator and creation story are about connecting with the land and the people

around us. Using these methods could help military individuals a lot specially (sic.) when it comes to issues such as anxiety, ptsd, flashbacks and much much more. (non-CAF member)

***Cultural Difference.*** The Inuit respondents that participated in this survey often identified themselves to be not spiritual. Since English is not their first language, many responses either directly or indirectly reported an inability to understand the question (s). This may be due to a cultural difference in concepts (there are no Four Directions in the Inuit culture) or due to the language barrier. This cultural difference is further explored in Chapter Five.

### **Emotional.**

***Feelings of being a CAF Member.*** Over two thirds of respondents indicates that they would feel very positive (empowered, successful, important, honored, proud, respected, etc.) to think of one's self as a member of the CAF. Here are some of their reflections:

I would feel proud and strong to serve our country. (non-CAF member)

It feels amazing to be part of something so big. (non-CAF member)

It makes me feel good about myself and that I would have a lot more respect.

(non-CAF member)

I would feel empowered, successful, a sense of good duty and belonging.... (non-CAF member)

About a third of the participants said that it would feel negative (“underpaid”, “stressful”, “hard life”, “tied down”, etc.) to image one’s self as a member of the CAF. One individual explained that she would have more than one feeling:

I have two feelings the first I would be honored for the experience and the second

I would be sad to be away from my family, community, and child. (non-CAF member)

member)

A feeling of *Regret* was also present in some answers where the participants indicated a desire to join the CAF when they had the chance:

Would have been a great experience and job field. (non-CAF member)

I would have liked to stay in the forces when I graduated from the black bear course, I sometimes look back and wished I would have stayed. (non-CAF member)

It's a great feeling, I'm always willing to return. (non-CAF member)

Most CAF members that have responded to the survey stating their inability to "image what it would be like to be a member of the CAF" since they were already a member of the CAF.

Although, two CAF members presented something in between the positive and negative feelings of being a part of the CAF:

When it was all said and done, Black Bear was a BMQ. I'm happy with my choice of joining the CAF when I did, and I intend to make a career of it. When you're surrounded by military personnel constantly it just feels normal. (CAF member)

It's different in the CAF you're not an individual. You move as one, sleep as one, eat as one. You all look the same. But it's not all bad. (CAF member)

The latter reply brings about the question and notion of Identity, whether it is within the CAF, individual identity, Indigenous identity, or any other. These are the focus of the next sections.

***CAF's identity.*** Two thirds of the participants indicated that their family members believe CAF to be a very positive organization (veterans in family, career in uniform), worthy of joining. Elements of pride, support, respect were all present in the following comments:

My family was extremely proud of my success in completing the [Black Bear] program and supported me pursuing a career in the forces. (non-CAF member)

Lots of people from my community support and encourage people to join the CAF. (CAF member)

People who join the army are well respected. (non-CAF member)

When I told me family and friends that I wanted to join the CAF, I received universal encouragement and support for me decision. (CAF member)

A few indicated that the positive identity of the CAF comes from past family service in the Forces:

My family holds the CAF institution very highly as my ancestors on both sides of my family are and we're veterans. (CAF member)

My mother's ex husband was a member of the military and so was my Great Grandpa. (non-CAF member)

Although a third of the participants also said that due to the negative history between Indigenous people and the government, the CAF does not have a positive identity with the families. The following comments explain these thoughts further:

We were mistreated in both WW1 & WW2 by our allies; haven't given us the deserved respect. (non-CAF member)

My First Nations think I'm a colonized sell-out. (CAF member)

My family sees the military not as an organization that upholds certain values. But an organization that is a means to an end. (non-CAF member)

Regret once again appears here with one individual that spoke of his siblings and himself wanting to join, but not graduating high-school.

***Indigenous identity.*** The participants majority of participants indicated that they would not need to sacrifice their Indigenous identity if they were to join the CAF. Many stated that the CAF community is respectful and curious about Indigenous traditions:

People respect & support who you are as an individual. (CAF member)

Not at all because some CAF members love to learn about the Indigenous ways while I was in black bear. (non-CAF member)

I think I would have been respected. (non-CAF member)

I know a lot of aboriginals who were part of the forces and still were remembered as aboriginals or Native American soldiers. (non-CAF member)

Some talked about being treated as an equal, as any other, a soldier, and having no identity, which was positive to some and negative to others, as is visible in the following quotes:

Like I said before, you are one, you have no identity. (CAF member)

It's all about teamwork, as an indigenous person, I got treated equal. (non-CAF member)

I feel as tho (sic.) my identity as a native person is a little sacrificed only cause I'm treated as any other military mbr. (CAF member)

A third of the respondents stated that their identities would be sacrificed upon joining the CAF.

One individual attributed this to lived experience as a CAF member:

I did have to cut my hair for course.

Other participants stated that a lack of community involvement and less time to spend with family are the reasons for the potential identity loss:

No other opportunities to support and help my community with the CAF. (non CAF member).



You'd have less time to practice your culture. Less time with your family. (non-CAF member)

Two individuals suggested that sacrificing one's identity was acceptable given the requirements of the service:

I'm here to serve in the CAF and do what is required of me. (CAF member)

...by joining I think everyone has to give up a little and that's a sacrifice take.

(non-CAF member)

The latter response was interpreted in this text as an "acceptable sacrifice" although this interpretation was not confirmed with the respondent due to a lack of a follow-up phase within this study.

The question of Indigenous Identity is an interesting and a complex one and will be further explored in Chapter Five.

### **Physical.**

***Strength of family connections.*** The overarching theme for the majority of responses to a question that covered relationships was that familial relationships would not change if they were to join CAF. Many have credited the closeness and strength of their family bonds for this likely outcome:

My family is very close I believe joining CAF will not effect my relationship with my family at all. (non-CAF member)

I have a fantastic relationship with my family. They're very understanding about my job, and role as a CAF member. (CAF member)

I maintain my relationship to my family while I'm away is phone calling and

Facetime<sup>4</sup> with them every weekend. (CAF member)

I don't think I could get rid of them if I wanted to. (CAF member)

A few respondents indicated that during the Black Bear course, they had difficulty contacting their families due to time constraints:

Most days I couldn't really contact my family members because we were too busy most days going to be late and having only 5 hours of sleep. (non-CAF member)

I rarely had time to contact them during course but most likely I would keep close to my family. (CAF member)

One respondent, during the Black Bear course, spoke of being made to feel guilty about speaking on the phone in her free time. She described it in the following way:

It was extremely difficult to maintain a relationship with my family when I was away, I did not have a cell phone then so that added to the difficulty. There were payphones that I used while there, but whenever I was on one I was made to feel like I was slacking and that I should be doing something productive by the person in charge, even if it was during my spare time (which we didn't get all that often).  
(non-CAF member)

Others have said that they may become less close due to the moving around if joining the Regular Force, but not the Reserve Force.

***Discrimination in CAF.*** On a follow up question to a Quantitative P21 item (potential discrimination), only few people chose to submit qualitative responses. All of these were CAF members speaking of their lived experiences. One individual indicated that many cultural traditions were not respected and/or understood when she joined. She explains her impressions

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<sup>4</sup> Facetime is a proprietary audiotelephony product developed by Apple, Inc. It allows individuals to make telephone calls with a video function.

here:

I keep being told to put my hair in a bun when I braid it. I have to write a memo to have my hair longer than normal length. First nations boys have to shave their heads. I can't smudge because it's "too much like weed" and I get weird looks for following a lunar cycle. Nobody understands my native tattoos and when I explain them they shrug them off....

The same person suggests that individuals in CAF are not as accepting as they portray themselves to be, she also indicates that certain military tasks were assigned to her as a result of her ancestry, which makes her doubt the intent behind these assignments:

People say they are accepting but when it's time for them to step up to the plate they fail. I get asked to do certain tasks because I'm first nation. I'm not sure if I'm honored or insulted.

Another respondent indicated that he has endured discrimination in CAF from his peers:

Well due to my beliefs I have been discriminated on a peer level, not on a chain of command though.<sup>5</sup>

### **Mental.**

***Potential discrimination.*** Although not many said (in previous section) that they expect to see discriminatory behaviors in CAF, two thirds of survey respondents identified general "inappropriate language, cultural insensitivity, stereotypes and racial slurs" as potential concerns and some have even spoken of their lived experiences (not the same individuals as quoted in the previous section). Only a third of the question respondents stated that they do not expect to

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<sup>5</sup> Chain of Command is a reference to the military structure of authority that is based on a rank structure. A peer is someone who is an equal in the rank structure, where as the Chain of Command includes Officers Senior Non-Commissioned Officers who generally give orders and provide direction for the activities of the day.

encounter any discriminatory behaviors in CAF. One non-CAF member explains his expectations in the following way:

As an indigenous member of society, I am going to experience discriminatory behaviors in most places I go in life, and I am fairly certain I would experience that same behavior in the CAF....

Others have stated that their “beliefs” or “long hair” would most likely be infringed upon.

Members of the CAF have recounted personal and indirect source experiences of discrimination.

Here is what they have offered:

...from time to time I hear coworkers talk derisively about First Nations individuals or communities. (Reserve Force CAF member)

Being from Labrador, there is always someone who asks “Do you sniff gas”? To that I say “educate yourself.” That’s about all I can relate to. (Regular Force CAF member)

Many questions and unusual remarks that made me just walk away. (Reserve Force CAF member)

The individuals quoted above are not the same persons that were quoted earlier in the *Physical: Discrimination in CAF* section.

***Culture accepted on base.*** The vast majority of respondents indicated that during their Black Bear course, they found Indigenous culture to be accepted by staff on base. Many attributed this to the staff’s interest and participation in the cultural events of the course:

They were interested in learning and participating in our sweat lodges, sharing circles, smudges, etc. They were accommodating to the traditional braids for some members. (non-CAF member)

...the CAF took the time to do Indigenous cultural activities with the whole group instead of saying no. (non-CAF member)

Of those that have said that the culture was generally accepted on base, some expressed reservation and skepticism as to the duration and authenticity of this acceptance:

The personnel on base were respectful of the indigenous black bear program members, but it may not be like that all the time as we were only there a few weeks.... (non-CAF member)

Yes [culture was accepted], probably to the point of being too soft on us. (CAF member)

For the most part, yes [culture was accepted], however there were many instances of racism during my Black Bear course. (CAF member)

The last respondent, who is a serving Reserve Force member, proceeded to name multiple examples of discriminatory behavior that she experienced in her Black Bear course; this despite her stating that Indigenous culture was accepted on base. The following comments all come from the same respondent:

For instance we were instructed by my course warrant to scream, "Aboriginal, Strong, and Proud! AH" after we received the command "Dismissed!" However, our course instructors did not like to hear us say this, so instead they gave us the command "Go!" so that we did not get officially "dismissed" and therefore could not holler "Aboriginal, Strong, and Proud!"

It was also obvious that some Black Bear instructors did not see why an Aboriginal BMQ was necessary.

It was also unfortunate that some Black Bear instructors were “voluntold”<sup>6</sup> to be there. As such their poor attitudes did not make the course enjoyable.

After further review, it was established that this respondent most likely participated in Black Bear 2012 in Borden, Ontario, which was the last year this program existed out of this location. The next year, the program moved to Oromocto, NB.

An Inuit respondent also indicated that his culture was different from what was taught on Black Bear, but he believes it would still be accepted.

***Additional training.*** Many have suggested that the Aboriginal Awareness course should be taught to everyone in the CAF, regardless of rank. This course should include (according to the responses) the history of Indigenous struggles in Canada (Residential Schools, 60s Scoop), cultural practices, and general history. Here are some of the comments that reflect these suggestions:

Learn about the past. Many people don't know about residential schools or the 60's scoop. Learn how to be accepting and not make racial slurs. (CAF member)

Some sort of learning about the Aboriginal people should be available to every soldier. (CAF member)

More cultural training. However, 500 years of history would probably be more useful. (CAF member)

One individual, a non-CAF member, indicated that history may not be pleasant for some to acknowledge, but because of the nature of CAF's mandate, to serve the nation of Canada, it is a necessity. He explains it here:

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<sup>6</sup> Voluntold is an unofficial military term used to describe a task that was assigned to a serving member after given the chance to voluntarily participate; the task was assigned despite the member's lack of interest to participate in the task.

To learn where Canada comes from and how the Europeans have destroyed, came, conquered North America, abolishing First Nations culture...it is an inconvenient truth. As a CF member you are pledging to serve and protect your country. So you should at least have an understanding where it came from. No matter how good or bad it sounds. (non-CAF member)

The general consensus of this last Mental Direction element of the survey was that every member of the CAF should receive an Indigenous awareness course.

**Research question two: “What does that CAF mean Wholistically to the Black Bear participants?”**

This question can be answered by wholistically linking all of the above findings. The CAF generally carries an unbalanced image among the past participants of the Black Bear program. Most respondents believe that the CAF generally fits with their spiritual selves, engenders positive feelings when thinking of being a member, carries a positive image among their families, would not affect their family connections if the respondents were to join, and the Indigenous culture is generally accepted on base. On the other hand, some thought that spirituality was not involved in the decision to join or not to join the CAF, the respondents would not be comfortable to share the Creator story with CAF members, discriminatory behaviors within the CAF could be and are present, Indigenous identity may be sacrificed, and the CAF generally needs more Indigenous awareness training. Therefore, wholistically, the CAF does not have a positive image, but one that is unbalanced and involves both positive and negative characteristics.

There was much information collected and presented in the past few pages. These findings are further discussed with the help and guidance of Elder and Cultural Advisor inputs in

the next chapter.

### **Indigenous Knowledge – Based**

After consulting with an Indigenous Artist and Scholar, Michelle Sutherland (Bagami-aaya-abi-kwe), I have decided to let the submitted Indigenous Knowledge pieces speak for themselves and carry their own meaning. They will not be analysed or interpreted here. The few received pieces are found throughout the document and remind us of the knowledge that resides in the liminal spaces of creation. These pieces include an art piece and a quote about leadership.

### **Triangulation of Data**

Some questions allowed for both quantitative and qualitative responses. Other questions carried a similar subject matter (i.e. Spirituality, discrimination, identity, etc.) and can be analysed together. The following findings reflect both quantitative and qualitative data and are compared side by side to enhance, validate, and in some cases muddle the clarity of respondents' views. A table of frequencies and descriptive statistics for all questions can be found in Appendix C.

**Spiritual: Sharing of Creation Story.** As reported in the qualitative section, the majority of respondents were uncomfortable with the sharing of the Creation Story, for various reasons. Yet, the quantitative findings show that 64% (N=39) of the respondents stated that they were either very, extremely comfortable or neutral about sharing this concept. Twenty three percent stated that they would be not at all comfortable, or only somewhat comfortable with sharing this story. A frequency table for this question can be found in Table 12.



**Table 12: Frequency Table for S9: Comfortable to Share Creation Story**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Answer	5	12.8	12.8	12.8
	Not at all comfortable	3	7.7	7.7	20.5
	somewhat comfortable	6	15.4	15.4	35.9
	neutral	7	17.9	17.9	53.8
	very comfortable	9	23.1	23.1	76.9
	extremely comfortable	9	23.1	23.1	100.0
	Total	39	100.0	100.0	

**Spiritual: Fair treatment in CAF.** On average, individuals have answered that fair treatment in the CAF when it pertains to career, respect of Indigenous worldview, posting preferences, interpersonal relationships, support of Chain of Command, and indigenous support available to Indigenous members is either neutral, likely or very likely ( $N=37$ ,  $M= 3.72$ ,  $SD=0.754$ ). A *t-test* was performed on these questions and CAF Membership to evaluate the hypothesis that CAF members think more favourable of the CAF than non-CAF members and the following results were found: CAF members have a more positive view of fair treatment in the CAF than non-CAF members. Two areas of fair treatment in the CAF (S13c-posting preferences in respect of Indigenous dynamics and S13d-Interpersonal relationships in CAF) were identified to have statistically significant results ( $p=0.014$  and  $p=0.041$  respectively). Table 13 shows the full break down of the t-test results.

The question touching on Indigenous support had surprising results since CAF members rated the availability of Indigenous Support as less likely than non-CAF members ( $M=2.82$ ,  $SD=1.54$  and  $M=3.54$ ,  $SD=1.27$  respectively). Although, this finding was not statistically significant  $t(16.09)=-1.37$ ,  $p=-0.72$ .

Table 13: Fair Treatment in CAF <i>t</i> -test Results							
Question	Member of CAF	N	Mean	<i>SD</i>	<i>t</i>	df	Sig*
S13a - Fairness in Career in CAF	Yes	12	4.33	1.15	1.56	17.84	0.136
	No	27	3.74	0.94			
S13b - Respect Indigenous Worldview	Yes	11	3.82	1.08	0.4	17.4	0.693
	No	27	3.67	1			
S13c - Posting Preferences in Respect of Indigenous dynamics	Yes	11	4	0.775	2.64	27.06	0.014
	No	26	3.15	1.12			
S13d - Interpersonal relationships in CAF	Yes	11	4.36	0.92	2.18	20.81	0.041
	No	26	3.62	1.02			
S13e - Support of CoC in conflict	Yes	11	4.45	0.82	2	24.25	0.056
	No	26	3.81	1.06			
S13f - Indigenous Support available	Yes	11	2.82	1.54	-1.37	16.09	-0.72
	No	26	3.54	1.27			
* Equality of variances not assumed							

From the qualitative perspective, many individuals have suggested that discrimination, of which lack of Indigenous support is an extension, is likely to occur in the CAF. CAF members have freely quoted instances of discriminatory behaviour as they have occurred while serving. Although no specific qualitative question inquires about availability of Indigenous support, many serving members and non-CAF members indicated that more education, acknowledgement of Indigenous history and values, and community participation are needed in the CAF.

**Physical and Mental: Discrimination in CAF.** As discussed in the Quantitative section, 85% of respondents to Question P21 indicated that their decisions would not be discriminated against if these decisions were based on Indigenous values. Yet, when comparing these results

with the qualitative responses, the same people that indicated “no,” also offered instances of lived discrimination in the CAF (CAF members) or assumptions of discriminating behaviour (non-CAF members). The following responses are to question M25: “what kind of discriminatory behaviours, if any, would you expect to encounter as a member of the CAF?” These responses were submitted by individuals, (both CAF members and non-CAF members) that answered “no” to question P21 “would your decisions be discriminated against?”:

“...from time to time I hear coworkers talk derisively about First Nations individuals or communities” (CAF member)

“Long hair” (non-CAF member)

“Being an aboriginal woman, I think I would run into some discrimination. Felt picked on by one of my commanding officers while on Black Bear...” (non-CAF member)

“...there is always that one person who asks “Do you sniff gas.”...” (CAF member)

“As an Indigenous member of society, I am going to experience discriminatory behaviours in most places I go in life, and I am fairly certain I would experience that same behaviour in the CAF....” (non-CAF member).

Upon considering both quantitative and qualitative results, 58% of CAF members that participated in this survey reported to have experienced discrimination within the Forces (N=7).

**Mental: Envisioning one as member of CAF.** Question M24a asked the respondents to envision one's self as a member of the CAF. Seventy nine percent ( $N=24$ ,  $SD=1.30$ ) of respondents (CAF and non-CAF members) reported having no difficulty and being able to see one's self as a member of the CAF. This seems to be supported by the qualitative responses where the majority of respondents indicated that imagining one's self as a member of the CAF gave them very "positive" and "empowering" feelings, as reported in the qualitative findings section. Many qualitative answers that were given by CAF members indicated a refusal to answer due to an inability to "imagine" one's self, since these respondents were already in the CAF.

**Mental: Indigenous culture accepted on base.** In response to question M26b, whether the Indigenous culture was accepted on base, 89% of respondents ( $N= 18$ ,  $SD=0.323$ ) stated that "yes" it was. There was no statistically significant relationship found between the results of this question and CAF and non-CAF members. The finding of cultural acceptance on base parallels the positive qualitative comments received as reported in the qualitative section.

**Mental: Additional training in the CAF.** When prompted if the CAF needed more training (Question M27a), 54% of respondents ( $N=13$ ,  $SD=0.519$ ) indicated "yes." No statistically significant relationship was found between these results and CAF and non-CAF members. Within the qualitative portion of the question, a greater number of respondents ( $N=12$ ) offered suggestions for the type of training CAF members should receive. Between the two types of data, the majority of respondents indicated that more Indigenous Awareness training for all members of the CAF is needed.

**Chapter Summary**

This chapter involved the presentation of quantitative, qualitative, and mixed methods findings. The remaining chapters will focus on the analysis of these findings and proposing the next steps forward.

## **Chapter Five: Discussion**

### **Introduction**

This mixed methods research study was based on an online survey sent out to past graduates of the Black Bear Program. The survey tool was built using an unconventional approach incorporating the Four Directions and four quantitative variables; following a created Interconnected Questions Matrix (Appendix B). Two primary research questions were used in the creation of this study: 1) What factors influence the decision to join or not to join the CAF after completing the Black Bear Program?; and 2) What do the CAF represent (wholistically) to the Black Bear program participants?

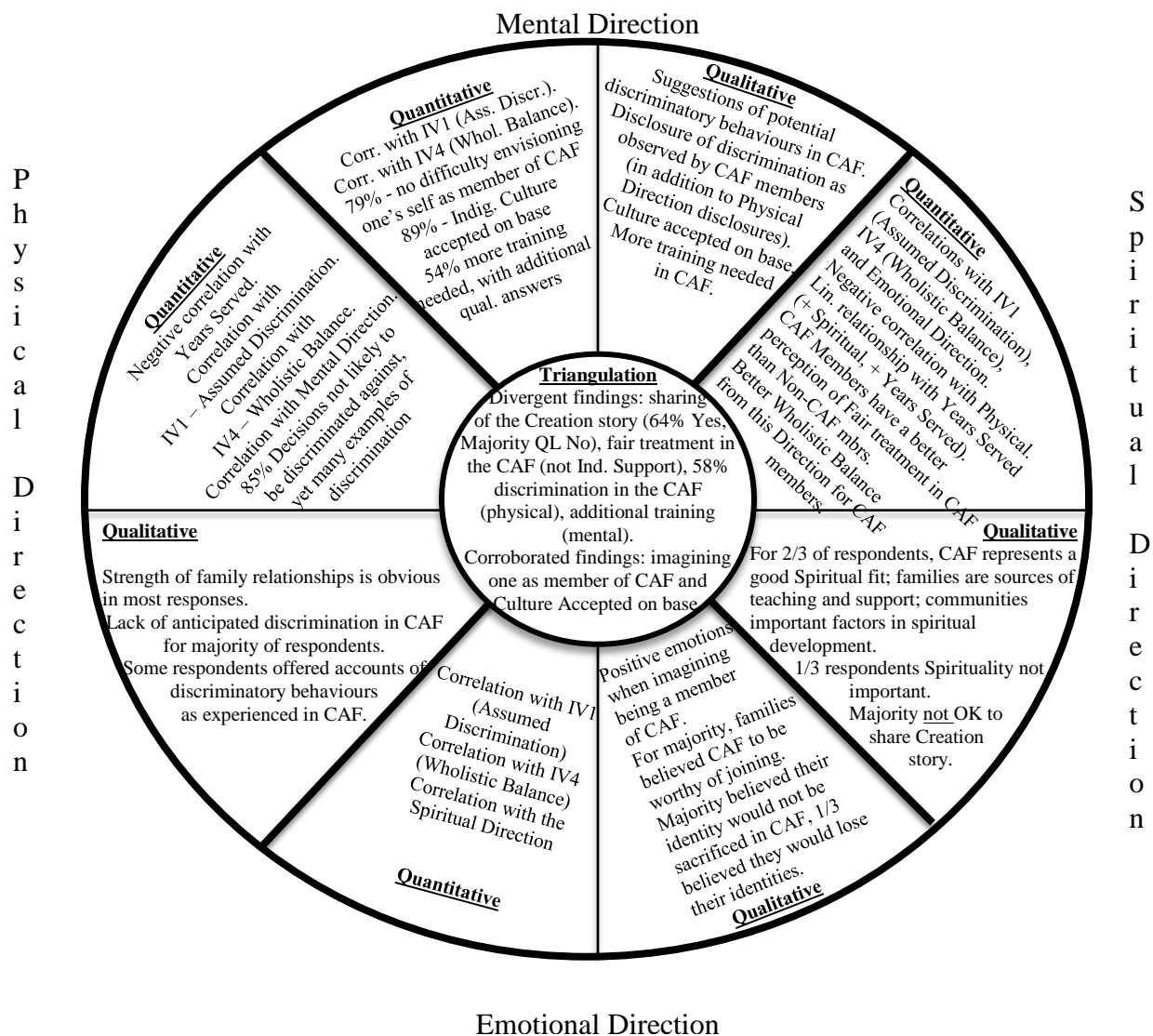
Although 50 respondents attempted the electronic survey, only 39 individuals completed it past the demographics section. All were graduates of the Black Bear Program between 2009 and 2015 years. The population was made up of 60% male and 40% female participants. Of those, 31% were CAF members. The majority of the participants were First Nation (72%), with Metis and Inuit representing 15% and 8% respectively.

This chapter explores the findings and attempts to interpret them and bring them into a practical context, following the order of the Four Directions. Methodology and some limitations are also discussed, although a full discussion on the limitations of this study can be found in Chapter Six. Since I am not an Indigenous researcher, I relied heavily upon the interpretations and guidance of my Elders and Cultural Advisors to make the findings credible and culturally relevant. Their names are referenced in the discussion whenever possible. The chapter concludes with a brief exploration of the cultural difference discovered between the Inuit, First Nations, and Métis cultures and the significance of this cultural difference for this study and the CAF.

## Wholistic Summary of Results

This study's findings are listed in full in the previous chapter. To remain true to the wholistic approach, I have gathered the main findings and presented them in a circular, Four Directional fashion. Figure 1.2 includes all quantitative and qualitative findings following the Four Directions.

**Figure 1.3: Wholistic Summary of Findings**



The mixed method findings are found in the middle of the circle, since they are a combination of the two research methods. The mixed methods circle includes findings that are both divergent and supportive of each other (qualitative vs quantitative). This presentation of the findings allows for a clearer vision of the multitude of findings as they relate to the various directions.

The use of the Four Directions to present findings gathered using Western methodology, I believe, is fitting for this study since it is built on the framework of this Indigenous worldview. Some Indigenous scholars might say that this is yet another example of colonization and cultural appropriation. I sincerely hope it is not. Since this study was built on the Four Directions, I cannot image its findings being presented in any other way. In addition, I see the joining of Indigenous and Western knowledge as a positive evolution of Western knowledge systems that improves and enhances ‘traditional’ European-centric knowledge paradigms.

**Use of Four Directions as theoretical and epistemological guidance.** The use of Four Directions in a Mixed Methods study is unconventional. Generally, this Indigenous worldview is used in Qualitative studies (Chilisa & Tsheko, 2014), but seldom in Quantitative ones. Nonetheless, the concept of infusing Western methodology with Indigenous knowledge is not an original idea as can be seen in the previously discussed First Nations Regional Health Survey.

The study in this thesis was constructed from the bottom up using the Four Directions as a guide, in the form that they were graciously presented to me by Elder and Scholar Malcolm Saulis. This study and its construction are initial stepping blocks towards enhancing Western research and enhancing it with the wisdom and guidance of Indigenous knowledge, ultimately making the research findings deeper and more meaningful. It was not overly difficult to incorporate the four quadrants into the researcher’s rationale. This ease of application, speaks



volumes of the universality of the concepts. Being a non-Indigenous researcher, I attempted to respectfully apply the teachings in the formulation of both quantitative and qualitative questions. Methodologically, the Four Directions are in a natural alliance with Qualitative research (Kovach, 2009). This type of research incorporates all aspects of an individual in its inquiry, allowing the individual to share as much or as little as one wishes. The Quantitative portion is more challenging, yet should not be excluded from the research methodology spectrum (Walter & Andersen, 2013).

The Four Directions survey allows individuals to assess similar concepts from different angles (Spiritual, Emotional, Physical, and Mental). When a concept such as Assumed Discrimination receives similar scores within all Four Directions, this speaks to the reliability of the concept. On the other hand, the positivist mentality of objectivism is not an Indigenous paradigm and, therefore, perhaps should not be so strongly adhered to in all contexts. In fact, this study has been an example of the use of Indigenous wholistic worldview as the primary theoretical framework with the quantitative and qualitative methodologies working to support its perspective. The discussion of suitability and complexity of using an Indigenous framework along with Western methodology is a subject that merits a thorough discussion is outside the scope of both my expertise and this study.

**Interconnected Questions Matrix.** The attempt at interconnecting the Quantitative variables and the Four Directions was made in part to respect the concept of interconnectivity inherent in Indigenous worldviews. In the application of this methodology, I found that most of these variables and constructs had statistical reliability and assisted me in greater understanding the answers that were provided in a more wholistic fashion.

The matrix format was mostly used with the Quantitative data, including survey question formulation, data collection, and analysis. As a result, the Quantitative data did not only follow the Western positivist approach, but also had Indigenous guidance injected through an alternative dimension of variables. The use of this matrix was very helpful in managing the multitude of variables and constructs and both Indigenous and Western values.

I have not come across any evidence of past use of such matrices perhaps it exists. Normal quantitative studies work with one-dimensional variables, not conforming to an additional set of requirements such as the Four Directions as is done in this study. For this reason, the use of this type of tool may be helpful in studies that involve a secondary ‘dimension’ such as an Indigenous Four Directions framework. Otherwise, the Interconnected Questions Matrix is of little value to a traditional Euro-centric researcher, unless the researcher’s work involves Indigenous populations.

## **Discussion**

Since the Four Directions are such a large presence within this study, I will continue to follow this structure in the following discussions, intermixing the quantitative, qualitative, and mixed methods findings. Having said that, the correlations are addressed separately as they involve the interrelationships between these directions. Within the following discussions, I have made reference to three sources of knowledge: personal experiences as a military veteran, Western academic sources of knowledge, and Indigenous knowledge as generously provided to me by my Elders and Cultural Advisors. Whenever possible, I attempt to introduce them by name. Although their messages are explicitly mentioned in the chapter below, their influence is present throughout this text.

**Interconnectivity of the Four Directions.** Statistically significant correlations between the Directions are important in that, they reinforce the Indigenous concept of interrelatedness (Saulis, 2016; Kovach, 2009; Denzin, Lincoln, & Smith, 2008). As part of this worldview, the Four Directions are all part of the same unified entity. They comprise a balanced, healthy individual, whose spirit, emotions, body, and mind are interconnected. When one direction is neglected, the others will also noticeably suffer. The quantitative correlations between the Spiritual and Emotional directions and the Mental and Physical directions are indicative of this interrelatedness and connectivity. In the future, survey questions may need to be adjusted if one was to attempt to gain further correlations between the Spiritual and Mental and Physical directions along with the Emotional and Mental and Physical directions in order to complete the interrelated circle.

Some respondents have shown and explicitly indicated a dis-connect from their culture, most likely due to generations of colonial and religious oppressive influences. A wholistic disconnect within the Four Directions (spiritual and emotional vs physical and mental) may be an example of this cultural detachment. Further follow up with the respondents would be helpful in understanding if the lack of statistically significant correlations between all four directions is meaningful or are simply due to the underdeveloped methodology used. It is also important to remember that Indigenous worldviews cannot be fully explained using Western standards (Michell, 2011). Attempting to prove the statistical significance of the Four Directions, while is an interesting academic pursuit, must be done with the understanding of this knowledge system's own sets of values and inherent credibility that does not require the approval or support of Western approaches.

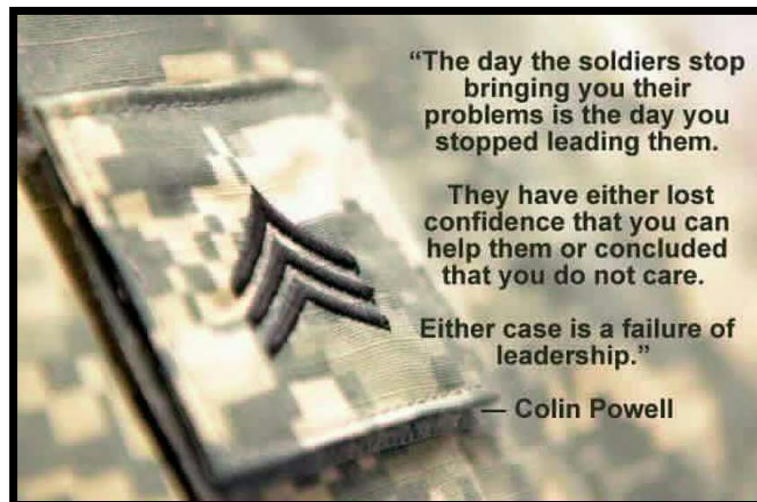
**Spiritual Direction as a factor.** The qualitative findings showed the Spiritual Direction to be correlated with the Assumed Discrimination and Wholistic Balance variables. This is not a surprising finding. As both CAF member and non-CAF member respondents have a better impression of the CAF from a Spiritual perspective (belief in self, meaning, hope for life and the future), they have a more favourable impression of the CAF in terms of the amount of perceived discrimination that exists within it and the general Wholistic fit that it provides. Unfortunately, identified correlations do not indicate causation (Mann, 2007). In the case of the Assumed Discrimination and Wholistic Balance variables, it is not possible to know the direction of the relationships or their causality. It is also unclear if the positive opinions of the CAF were formed as a result of being a member of the CAF and the experience within the Black Bear program (for those that have joined), or if the opinions were present before joining. It is not possible, therefore, to deduce which variable is more influential, nor their causal relationships. Similarly, since Assumed Discrimination within CAF can be a sensitive concept for anyone, but especially CAF members, responses to questions addressing this issue may be biased as to avoid organizational and personal repercussions. Having said that, many CAF members were not hesitant to share stories of discriminatory behaviours, as seen in the Qualitative findings.

### **Spiritual Direction.**

***CAF's effect on the spiritual self.*** The data shows that an increase in the years served in the CAF is related to the positive perception of the CAF from a Spiritual Direction. This may indicate that with every year served in the CAF, the individual gains greater appreciation for CAF's attributes as they pertain to the spiritual self (belief in self, hope for life, meaning). This type of rationale is understandable to me, as I have also grown to appreciate the CAF for its ability to connect with my spiritual self without my knowledge. Throughout the difficult

challenges that the military life offers, an individual, upon persevering, develops a better understanding of self and a greater appreciation of life. I certainly did. The positive spiritual perception may be especially true for individuals that have not faced many spiritual setbacks as a result of the military, such as a challenging family move or long periods away from home. While these inherent military challenges are reflective of the Physical Direction, these types of difficulties also have spiritual ramifications. The majority of survey respondents were in their 20s, with the mean age of 22 years old, further studies should be completed on individuals that are more advanced in age. A comparison between single individuals and individuals with families could also be revealing, since the military does not only impact the person, but also the family unit. Unfortunately this study did not include a marital status question.

### **Image 3.1 A Quote Submitted by a Study Participant**



*Loss of culture, loss of spirit.* Some individuals indicated that spirituality was not part of their decision-making and/or they were not spiritual. Some have used spirituality and religion interchangeably. It is important to underline the premise of Indigenous Spiritual Direction, which was briefly explained to the survey participants at the beginning of the survey. The Spiritual

Direction speaks of the belief in self and others, meaning, and a hope for life. It is non-denominational and can resonate with any cultural background. This I can attest to being a Caucasian, USSR-born researcher. The lack of spiritual importance in the respondents' lives can be explained by a number of things. A wise and generous Mi'kmaw advisor by the name of Tammy Williams, explained to me that intergenerational cultural discrimination leads to culture loss and may be partially responsible for spiritual disconnect. The culture loss she spoke of is reflected in the loss of language, loss of beliefs, loss of traditions and ancient knowledge, and loss of blood relations through generations of cultural repression. This loss of culture occurred as a result of the oppressed men and women feeling different from their traditional cousins and being afraid to regain this traditional knowledge (T. Williams, personal communication, January 9, 2016). This culture loss may now be reflected in the loss of spirituality visible in these data findings.

The wife of an Elder, Tammy Nelson, was concerned, but not surprised by the findings that spirituality is not important to some Indigenous respondents. She attributed this loss of spirituality to the many generations of cultural repression through Residential school mistreatments that lead to a loss of beliefs, ceremony, and traditions. She believes that religion was also lost in this process, since it was disliked by Indigenous people (T. Nelson, personal communication, January 11, 2017). This was due to the long history of religious oppression. As a result, according to Tammy, spirituality no longer exists in some homes, which is a sentiment that was reflected in the survey's responses.

From a more military perspective, two Indigenous veterans have offered their thoughts on this concept. Robert Thibeau, CEO and Founder of Eagle Vision Leadership and Training Solutions, explained the lack of spirituality to me in this way: "this is something in the heart...it

is not relevant to a soldier until that soldier is wounded and calls for a priest or another spiritual leader.” He seemed to mirror the beliefs of earlier teachers when he said “if our children were taught native spirituality from their birth, the attitude would be different” (R. Thibeau, personal communication, January 16, 2017). Joseph Paquette, a Métis veteran and an Elder on the Black Bear course, indicated to me that due to the lack of spiritual upbringing in some households, young soldiers do not become spiritual until later on in their lives or when they are in need of spiritual support (J. Paquette, personal communication, January 17, 2017). Both veterans agreed that spirituality is deeply personal and will develop in the soldier when the time and the heart are ready.

*Discomfort in sharing the Creation Story.* There is a slight discrepancy in the quantitative and qualitative findings as they pertain to the comfort level of sharing the Creation Story. The quantitative findings indicate a high degree of comfort in sharing this story (64%), while the qualitative findings indicate a high level of discomfort. Upon closer study of the numbers involved in both data sets, it seems that fewer individuals responded to the qualitative follow-up portion of the question. As a result, the findings seem contradictory, but may not be. The respondents that voiced their discomfort in the quantitative portion may have chosen to expand on their sentiments in the qualitative section.

The discrepancy in quantitative and qualitative responses may also be due a potential incompatibility of quantitative scores with the concept of spirituality. Although previous studies attempting to assess spirituality have used quantitative methods at higher rates than qualitative ones, despite the latter’s potential for information gathering on the subject matter (Moberg, 2010). The diverging findings may also be due to the respondents having had a greater opportunity to reflect upon their answers in the Qualitative section of the question, as a

consequence, changing their answers. In this case, a consultation with the respondents for clarification would be useful. In the future, a sequential study would be more fitting for concepts of sensitive and complex nature.

***Lack of Indigenous support in CAF.*** Interestingly, although CAF members generally ranked fairness of treatment in the CAF higher than their non-CAF counterparts, they did the opposite for availability of support for Indigenous members. Although this finding was not statistically significant, it parallels the many qualitative comments submitted by CAF members about the need for more community participation, general recognition of Indigenous CAF members, and further education of non-Indigenous CAF members about the history and consequences of colonization. It is striking to see the difference in opinion and it is, at once, difficult to digest. As a fellow CAF member, I can easily empathise with the lack of cultural supports that are provided to CAF members. I have observed instances where issues that support this argument concerned non-Indigenous members (i.e. lack of Mental Health resources, lack of community partnerships, lack of morale boosting and teambuilding activities within the Units, etc.). As a CAF member, I have not seen many supportive activities organized for or recognizing the Indigenous members. This, aside from the “Aboriginal Awareness Week” (Department of National Defence and Canadian Armed Forces, 2016) that takes place on an annual basis, but is noticed, in my personal opinion, by few non-Indigenous members as most celebrations take place in Ottawa.

To conclude the Spiritual Direction section, it is very interesting that this direction was quantitatively found to be the only factor (in this study) to influence Black Bear graduates’ decision making to join the CAF and that Spirituality was also identified to be contentions and uncertain among the participants. Since Spirituality is such a sensitive, diverse, and personal



concept, it is difficult to definitively understand its influence and reasons for gaining such strong results within this study. Since Indigenous epistemology calls for circular, non-objective, interrelational, and metaphysical approaches (Kovach, 2009), it is quite acceptable not to have a logical, rational explanation for this philosophical question. As discussed prior, spirituality is a complex and deeply personal concept. It seems that it is also pertinent to decision making in the case of joining or not the CAF.

### **Emotional Direction.**

*Indigenous versus military identities.* The study respondents indicated that, for the most part, they would not need to sacrifice their Indigenous identities if they were to join the CAF. Others stated that they would be treated equal in the CAF, just like another soldier, as a result, they would have no Indigenous identity. For some, this was a loss, for others, it was positive to be treated equal. As a non-Indigenous woman and a soldier, I have mixed emotions about the concept of being treated equal and losing one's identity. On the one hand, I too demanded to be treated equal as a female in the male-dominated Infantry.<sup>7</sup> As a soldier, it is important to have the respect and trust of the person next to you, one earns that trust by living through equally painful and uncomfortable challenges and demonstrating one's fortitude the hard way. On the other hand, and this I learned once I left the Infantry and embarked upon my Masters in Social Work degree, it is vital to stay true to one's identity. I have only recently come to appreciate my identity as a woman. This liberty only came with the freedom of my new non-masculine trade: social work. I cannot speak to the complexities of Indigenous identity and how it fits with the military, but I do believe that denying one's self access to one's identity is living a life that is

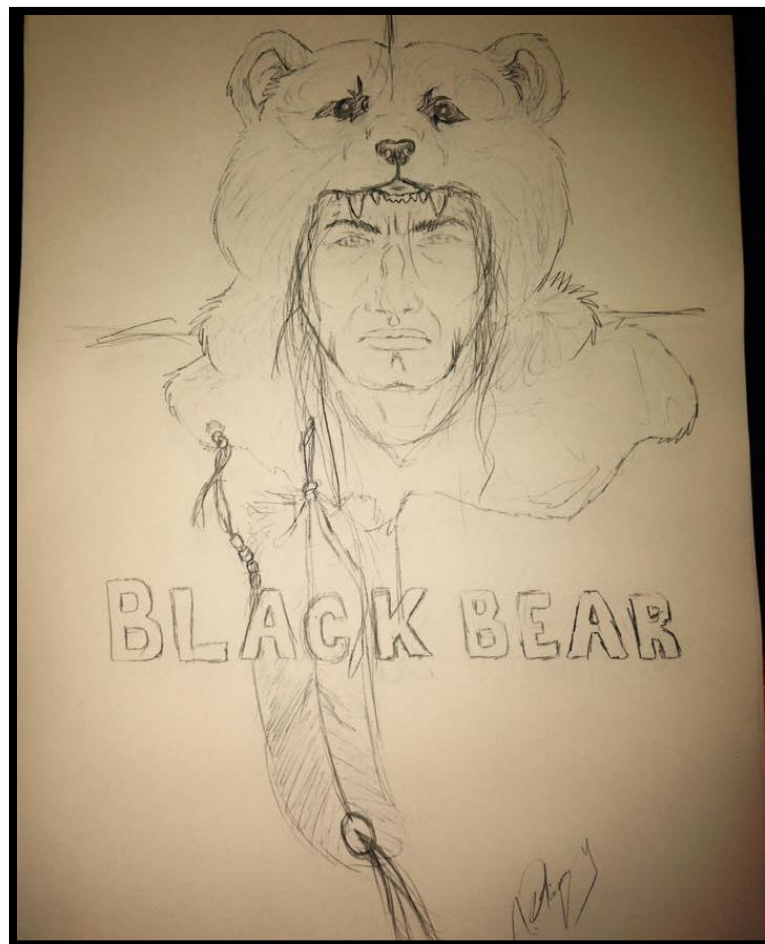
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<sup>7</sup> Infantry is a trade in the Army. It is traditionally the trade of the foot soldiers that fights on the front lines. In the modern Army, the Infantry uses mechanized vehicles to move to the front lines along with being on foot. It also has the capability of becoming airborne.

only partially whole.

To guide me in exploring the concept of Indigenous identity, I have requested the wisdom and experience of my guides that are both Indigenous and military veterans. At first, both Robert (Bob) Thibeau and Joseph (Joe) Paquette were adamant that soldiers should be treated equally. That is “something the CAF should be proud of [treating soldiers equally],” said Bob (R. Thibeau, personal communication, January 17, 2017). Yet, when the conversation continued, they began to agree that there should be equal room for both Indigenous and military identities in the CAF. Indigenous recognition can take place without giving up the high military standard of soldiering.

**Image 3.2: A Drawing Submitted by a Study Participant**



Robert, a retired Company Sergeant Major in the Princess Patricia's Light Infantry Regiment, one of the highest roles a Non-Commissioned Officer can achieve within a battalion, suggested that if the CAF were to somehow recognize and express Indigenous cultural roots within its environment (i.e. uniform, standards of dress, ceremonial parades), this would help "heal the wounds created by years of neglect based on the colonial politics prior to and since confederation." (R. Thibeau, personal communication, January 19, 2017). This type of recognition would, in turn, identify Indigenous members as different from the rest of the crowd, yet the same, since all would be soldiers.

My mentor and supervisor, Professor Saulis, indicated to me that a tension may exist between maintaining a strong Indigenous identity and joining an organization that demands loyalty to its own identity, such as the CAF (M. Saulis, personal communication, January 7, 2017). The potentially complex and very interesting discussion of the cohabitation of Indigenous and military identities is beyond the scope of this paper, but may make a very intriguing future study.

**Regret.** It was unexpected to find elements of regret in the respondents' comments. The feeling of regret of not joining after completing the Black Bear program was present. A delayed interest, post Black Bear is present. This indicates to me that individuals need time to reflect and digest the new information and military lifestyle they have learned during Black Bear. Perhaps, the participants have returned to their communities and realized that jobs are still difficult to find and the CAF is not necessarily the 'perfect Wholistic fit,' but rather a stable, reliable job and a pay check. After all, many respondents that are presently CAF members indicated that joining CAF because of the stable job prospect was one of the main reasons for joining. This was also echoed in one the DND commissioned studies discussed prior (Fonseca & Dunn, 2012). I cannot

accurately interpret the reasons for regret, without the input of the participants, which was not built into this study. It is nonetheless obvious that the feeling of regret is present in many of the Four Directions and is something that should be further investigated.

### **Physical Direction.**

*Perception of discrimination as a factor.* The respondents' low perception of discrimination in the CAF, has a correlation with having a more positive perception of the CAF from all Four Directions. For example, an individual that believes that discrimination levels are low in the CAF has better perceptions of the CAF from the Spiritual, Emotional, Physical, and Mental directions. This is not a surprising finding, and indicates that the perception of discrimination plays a part in the overall perception of the CAF. It may also play a role in the decision making process of whether or not to join the CAF, which is a focus in this study. Since the issue of discriminatory behaviour is a sensitive and a complex one, it is understandable if individuals' overall perception of an organization could be coloured by this concept. It is important to point out that this notion (Assumed Discrimination) addresses only the perception of the likely treatment received within the CAF and not instances of actual discrimination. It was surprising to discover that CAF members of Indigenous background experienced actual instances of discriminatory behaviour and/or language while serving in the CAF. These quantitative, qualitative, and mixed methods findings and are explored next.

*Reported discrimination in CAF.* The finding of actual examples of discrimination within the CAF was surprising and is outside the scope of this study. Having said that, the subject is significant enough to merit a discussion of its issues. I was initially expecting to discover that non-CAF members perceived the CAF as having discriminatory practices, but there

was no evidence to support this theory. In fact many non-CAF members seemed to have a very positive image of the CAF in terms of low expectations for the existence of discrimination within its walls. A small percentage of respondents indicated that they would expect to be discriminated against while in the CAF. The majority of these respondents (75%) were CAF members. A statistically significant test, with very low number of respondents, indicated that CAF members were more likely to believe they would be discriminated against than non-CAF members. Analysis of the Qualitative responses produced further CAF member accounts of lived discrimination within the CAF, which were not included in the quantitative numbers. Upon calculating both types of results, it was deduced that 58% of CAF members that participated in the study reported discriminatory behaviour. Why are there divergent findings in terms of the quantitative and qualitative methodologies? A variety of factors may be affecting the results. Potentially, the quantitative question on the possibility of discrimination may be too difficult or poignant to answer or may seem too judgemental for the respondents. Individuals may have been more comfortable answering an open-ended question, rather than a closed ended one, which resulted in a higher number of Qualitative responses.

Another theory to explain the divergent findings may be that CAF members who experienced discrimination within the CAF did not attribute the behaviour to the organization at large, but rather the insensitivities of the perpetrator. For this reason, the respondent may have assessed the potential for discrimination in the CAF to be low, while still citing examples of discrimination as experienced while serving. If this was the case, then a sense a loyalty and optimism felt by the respondents may be protecting the CAF from negative judgement by its members. These senses of loyalty and optimism would parallel the strong positive emotions about CAF that were reported in the Emotional Direction.

Previous research completed by DND, did not identify instances of overt or covert discrimination (Fonseca & Dunn, 2012; Fonseca, 2014a, 2014b). Why not? The simple answer is because none of the previous studies included the concept of discrimination and none provided a culturally safe place for an open discussion about this sensitive topic. No discussion was held on Indigenous identities and beliefs either, or how the CAF can better respect and appreciate these values. On the other hand, the differences in studied populations may also have had an impact. The CAF member Black Bear graduates that participated in this study are now mostly Reserve Force members, with some individuals in the Regular Force. In contrast, the participants in other DND studies were mostly Regular Force members suggesting a potential culture difference between the Regular and Reserve Force where discrimination is potentially more pervasive in the Reserve Force component.

The inadvertent finding of discrimination is based on a small sample of respondents, although there are other indications of this same concern. A recent CBC Exclusive story spoke of an internal military report authored by the Defence Aboriginal Advisory Group, which presented similar findings regarding the existence of discrimination in the CAF (Burke, 2016). This report claimed that Indigenous members faced “systemic racism” within the ranks of the CAF. Upon further clarification with the CAF Directorate of Human Rights and Diversity, this report was actually a briefing note completed for the Commander of the Army where the above-stated findings were not a product of an official study, but rather a random email-based poll, which was deemed biased and not generalizable (personal communication, 2016). Having not seen the e-mail study / poll, I cannot adequately evaluate the validity of its findings. In my opinion, it should none-the-less be deemed noteworthy when CAF members, regardless of cultural background, speak of lived instances of discrimination and cultural insensitivity while serving in

the CAF. The combination of the unconfirmed findings of the DAAG report and the findings included in this study indicate a potential pattern that must be acknowledged and addressed.

Indigenous people in Canada have been facing discrimination throughout post-contact history. This did not stop with the closure of the last residential school in 1996 (TRC, 2015). In fact, recent CBC stories have reported that discrimination against Indigenous people presently exists within the medical and judicial systems (McCue, 2015; Brosnahan, 2013). A ruling in January 2016 made by the Canadian Human Rights Tribunal confirmed the explicit discrimination of First Nations children on reserves and the Yukon by the federal government (*FNCFCS v. Government of Canada*, 2016). The systemic discrimination that is seen within organizational and political structures has been explained through “trauma theory” (Scrim, 2010). This theory posits that the process of colonization has forced Indigenous societies to lose control of their families and culture and become victims of a cycle of discrimination. If evidence of discrimination exists within all levels of government, then it is not unnatural to find discrimination existing within the CAF, for we, CAF members, are made up of the very same fabric of society. It, therefore, should not be surprising, nor should it be embarrassing for the organization to reveal and accept this finding as part of the terrible collateral of the process of colonization. This acceptance of fact, that we all discriminate because that is what we were taught to do by our European ancestors, can be the first step towards righting a wrong. The organization of CAF is made up of individuals who were raised in a colonized society. In fact, it is mostly made up of colonizers, just like myself. As a result, the stereotypes that exist in society and hidden biases that live within CAF members reflect poorly on the organization. It is within CAF’s best interests to address the buried, oppressive beliefs and biases of its members.

Robert (Bob) Thibeau, a veteran and a Cultural Advisor to this study, believes the reported occurrences of discrimination are isolated incidents that must be rectified by the Chain of Command as soon as they appear. He states, “this type of behaviour is not professional and compromises the integrity of all CAF personnel and reflects badly on everyone” (R. Thibeau, personal communication, January 16, 2017). Both Robert and Joseph Paquette, a Métis leader and veteran, agree that discrimination in the CAF against Indigenous members has subsided over the years and is “not nearly as bad as it used to be” (J. Paquette, personal communication, January 20, 2017). As a fellow CAF member myself, I believe that it is not enough to punish individuals that use inappropriate language or have narrow minded views, nor is it acceptable to be satisfied with progress, for there is always more progress to be had. The findings in this study along with the suggestions in the DAAG report are proof of this need for more progress. Further educating the men and women of CAF is a necessary part of planting the seeds of respect and appreciation and ensuring the protection of the organization’s high moral standards, the sacred values of Canadian society that it vowed to uphold, and the rights and freedoms of Indigenous members.

### **Mental Direction.**

*Positive CAF image.* The findings are indicative of the CAF having a generally positive image among non-CAF members and CAF members. This sentiment ties in well with the occasional appearance of Regret of not having joined when the respondents had the chance. A positive CAF image among the respondents parallels the positive comments expressed by many Indigenous communities when speaking of the Black Bear program and its sister programs (Crosier, 2016; Narine, 2016; Wilson, 2015). The notion of the Culture Camp portion of the Black Bear program being “life changing” (Tolerton, 2014) was also expressed to me personally



while I was attending this portion of the 2016 Black Bear. This sentiment may have affected the overall positive CAF image for the respondents. The majority of participants within this study were non-CAF members (69%). As a result, it is probable that the only contact that the majority of respondents had with the CAF, was the Black Bear program, indicating that it leaves a positive impression upon its graduates. Yet, this impression does not seem to be enough for everyone to join the CAF after graduation; other factors are at play.

***Culture accepted on base.*** The findings suggest a general perception that the Indigenous culture is accepted on base. This is based on a sample size that is approximately half of the original sample that began the survey. A reason for this may be that this question is one of the last ones in the survey and respondents simply did not feel the need to respond (a decreasing response rate is a pattern within the survey), or that a deeper, more thoughtful process existed for the respondents that did not complete this question. A follow-up phase within the study would have helped to better understand the significance of this finding.

Although the majority of respondents agreed that their culture was generally accepted on base (89%), the qualitative portion of this question was nonetheless improperly worded. The question stated: “if yes, please explain,” asking for an explanation if an individual indicated that the Indigenous culture was accepted in base. As a result, many of the qualitative answers are very positive, since the respondents that answered “no” did not have a chance to elaborate. In the future, questions should be phrased as to allow the respondents to explain answers that do not fit with the expected flow of responses.

***Additional awareness training needed.*** Since more respondents provided qualitative examples of the type of training CAF members should receive, than the number of quantitative

respondents, which indicated that CAF members should have more training, there may be a greater comfort level in answering open-ended questions. This would fit with the Indigenous oral tradition of knowledge that is inseparable from Indigenous research (Kovach, 2009). Perhaps, future Indigenous-military research should be qualitative in nature, as it seems to be a more natural fit, at least for these respondents. Previous DND studies (Fonseca & Dunn, 2012; Fonseca, 2014a, 2014b) were of a qualitative format, yet did not include any culturally sensitive considerations or consultations anywhere in the process. Regardless, the consensus between quantitative and qualitative findings is that more Indigenous awareness training is needed in the CAF and it should be directed to all members of the CAF.

The finding of further training need was supported by all Cultural Advisors (ex-military and civilian) that were consulted in the process of this research regardless of cultural affiliation (First Nation, Inuit, and Métis). This type of unanimous support indicates that this is a very important concept that needs to be acknowledged, respected, and applied. There currently exists a short Aboriginal Awareness Training Course that is available to members of the CAF through an on-line forum. Some cultural advisors argue that it takes much more than a few hours to properly teach an Indigenous awareness course (Porter, 2016). This need for more time and effort is as a result of the audience's initial defensive reactions to the subject matter. I would agree that acknowledging personal biases is a difficult process, one that requires that acceptance of shame that comes with this realization. More effort can be placed into making the Indigenous Awareness Course more robust and personal and making it mandatory for all members of the CAF regardless of position or rank.

**Indigenous knowledge-based.** As a generous Mi'kmaw Artist and Scholar, Michelle Sutherland, explained, art, in all its forms, carries the messages of its creator. It may speak to

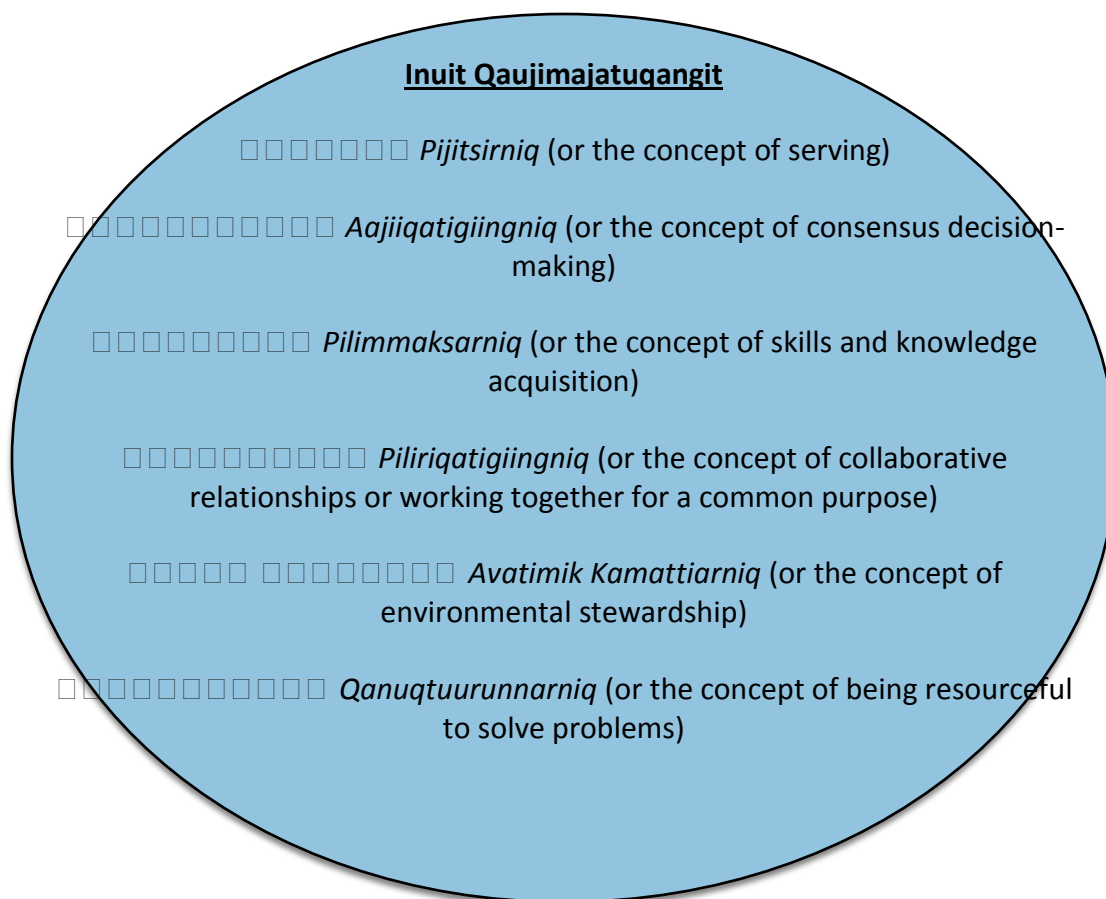
each viewer differently, but only the artist knows the original message. I have let the image and piece of submitted poetry speak for themselves in the pages of this document.

□ □ □ □: **The people.** Through the process of completing this research project, I became aware of my own ignorance many times. One prominent time was when I realized, that the Inuit culture has nothing to do with the First Nations and Métis cultures. It is important to acknowledge that the First Nations and the Métis cultures are very unique and very diverse, but maintain some similarities due to partially common roots (Mantle, Sheffield, & Lackenbauer, 2007). More to the point, although Indigenous cultures possess much diversity, their practices have little in common with Inuit traditions and worldviews. This was confirmed when speaking with the Inuk Elder and ex-Member of Legislative Assembly for Nunavut, Maniituuq (Manitok) Bruce-Thompson. During the Black Bear 2016 Culture Camp, it was very obvious that Manitok was frustrated at the largely First Nation-focus of the Camp. She did not enjoy seeing the Inuit participants perform First Nation ceremony, for historically, according to Manitok, there were always cultural, traditional, linguistic, and physical divides between the First Nations and the Inuit. Having said that, the experience of colonization, although experienced differently between the Northern and Southern cultures, had similar effects of culture loss, displacement, and feelings of inferiority (Brody, 1991). Evidence of culture loss among the First Nations and Métis participants is present in this study and has already been previously discussed.

After some listening and soul-searching, I realized that this study was not at all suitable for Inuit respondents. For one thing, the Inuit do not follow the Four Directions. Although the Inuit participants comprised only 8% of the sample, it is perhaps because of the survey's First Nations – based structure that some of the respondents had difficulty completing the survey. Some responses indicated an inability to understand the question, or simply stated that the

concept discussed was not from their culture. The Inuit learn Inuktitut as their mother tongue and had great successes in securing self-governance and a land mass designated and cared for by its people, Nunavut (Government of Nunavut, 2014). In fact, Manitok was involved in the original land negotiations that took place in the 1990's. The love and passion that she has for her nation is still strongly reflected in the messages that she teaches. Although at times a tough and blunt instructor, I have learned a great deal from her about the Inuit people, land, and history. As with the First Nations and Métis teachings, there is still much to learn.

As a result of the lessons learned about the Inuit and the differences they embody from the First Nations and Métis people, I question the placement of these distinct groups into a broad category when it comes to CAF service provision and general education. For example, sister programs to the Black Bear Program are run out of Esquimalt, B.C. and Wainwright, AB. They involve cultural practices of the three main groups of Indigenous people in Canada, but the focus is on the First Nation group that is largely present in the geographic area of the course. Perhaps a course given in Nunavut, a very distinctly barren geographic part of Canada with very unique military tactical challenges, could be of benefit not only to the Inuit people, but also the CAF. Given the current geopolitical tensions and Canadian military strategies (Bender & Nudelman, 2015; Pugliese, 2016), further educating CAF members in the Inuit culture and engaging more Inuit in military training, while appreciating and respecting their culture and traditions, can be advantageous not only to the people involved, but also the general health of the nation and the organization.

**Image 3.3: The Inuit Traditional Knowledge Principles (Tagalik, 2009)**

Understanding and applying the cultural differences between the Inuit, First Nations, and Métis for the CAF and its members is also important in order to adequately support a crucial unit of the CAF: the Rangers. This is a unit that is comprised of residents of remote communities that are closely familiar with their land. The Rangers have been lauded by Indigenous leaders as positive contributors to the wellbeing of their communities (Lackenbauer, 2013). Although the Inuit are not the exclusive members of this unit, they are the probable majority in areas like the Nunavut and the Extreme North of Canada. In order to adequately support these members of the CAF, services, such as mental health, operational support, spiritual support, need to be tailored to

their cultural background and not grouped into an Indigenous bundle, which is the easier and more fiscally conservative policy decision.

### **Chapter Summary**

This chapter explored the numerous and diverse findings using a Four Directions perspective. Initially, some structural components of the survey were addressed such as the Four Directions methodology and the unique Questions Matrix. The findings were then discussed following the order of the Four Directions: Spiritual, Emotional, Physical, and Mental. The chapter concluded with a brief discussion concerning the lessons learned regarding the Inuit participants and their culture and the importance of acknowledging these differences in the context of the CAF.

## **Chapter Six: Conclusions**

### **Introduction**

The last chapter of this text is an opportunity for closing remarks and a review of the major issues that have been unearthed in the process of this study. The study explored the factors involved in the decision to join or not to join the CAF along with the wholistic perception of the CAF as held by past graduates of the Black Bear Program. It was hypothesized that the factors of assumed discrimination, community responsibilities, responsibilities to family/peers, and wholistic balance each impacted Black Bear Program participants in their choice to join the CAF. It was also theorized that the individual Four Directions (Spiritual, Emotional, Physical and Mental) each had an impact on decision-making. This chapter reviews the major findings of this study and discusses their theoretical, methodological and practical implications. The study limitations and suggestions for future research conclude this text.

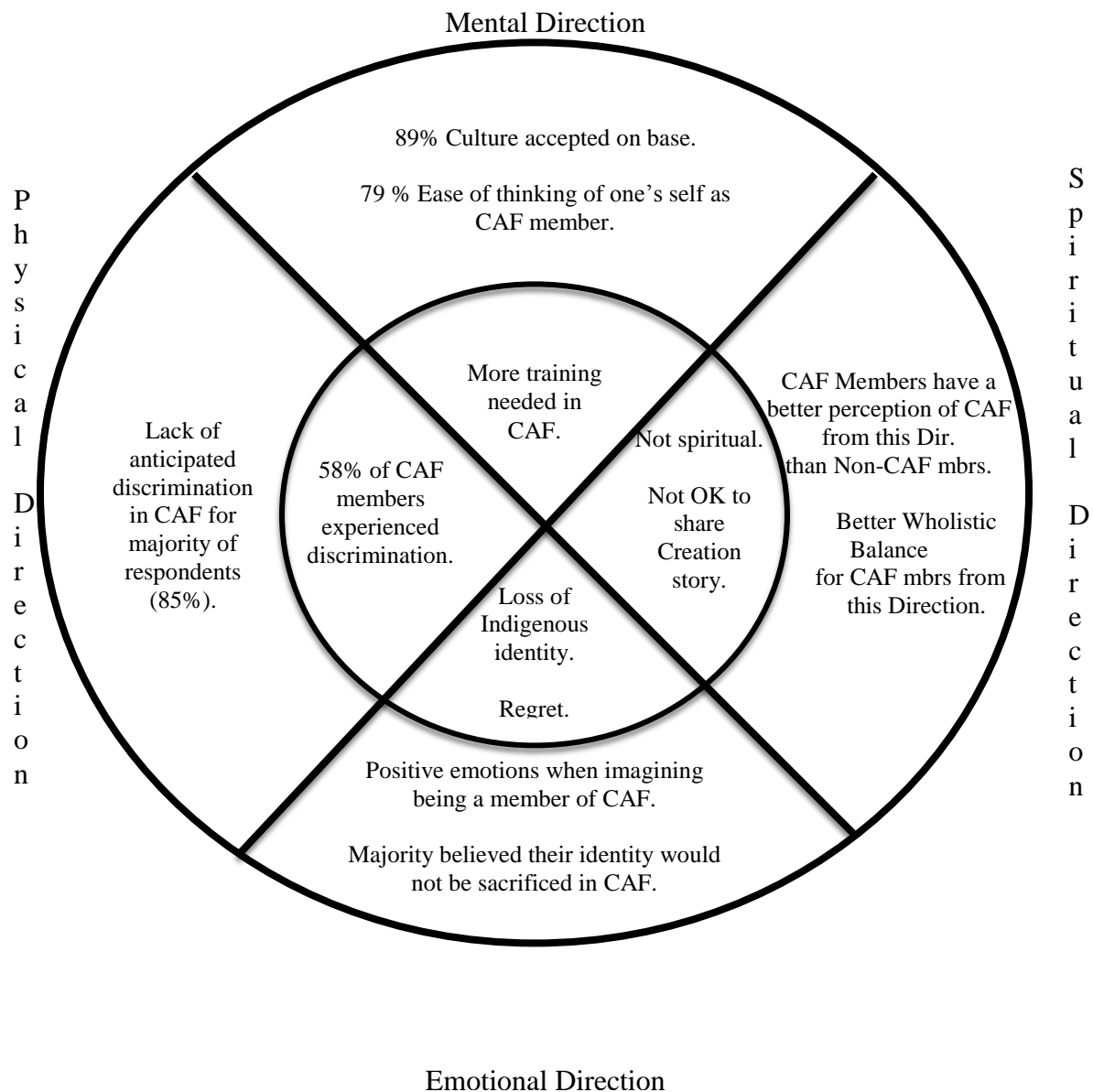
It has been an absolute pleasure to have had the honour to conduct and spiritually, emotionally, physically, and intellectually benefit from this study and the people that have graciously opened their hearts and minds to this cause. I once again, probably not for the last time, would like to acknowledge all those who have candidly and thoughtfully contributed to this study. Without the respondents' participation, the Elders' and academic and cultural advisors' guidance, this would not be possible. With that being said, a review of the major contributions is needed.

### **Major Contributions**

Once again, in a break from Western research standards, the Four Directions are followed in this review of the major findings. Since many issues have been addressed, the focus here is on

the issues that affect more than one direction, whether through direct evidence, or theoretical extrapolation. A Wholistic Summary of the Major Contributions can be found in Figure 1.4.

**Figure 1.4: Wholistic Summary of Major Contributions**



**Spiritual conundrum.** The perceptions formed within the Spiritual Direction affect all other directions. If an individual has a positive view of the CAF from the Spiritual perspective (in terms of the CAF's relationship with belief in self, hope for life, and meaning), then there will



be a more positive view of the CAF from all other directions. On the other hand, many participants have identified that Spirituality was not a significant part of their lives. Since Spirituality is such a large part of the Indigenous worldview (Michell, 2011), the lack of spirituality in respondents is an important concept that needs further exploration.

**Identity conundrum.** The Indigenous identities of respondents were identified to be complex notions. For some, equal treatment within the military regardless of cultural background was a positive ideal, yet for others it meant the loss of their culture. The majority believed that their identities would not be affected when joining the military, yet the potential loss of it meant an existential crisis of post-colonialism. The co-existence of Indigenous and military identities should not be excluded as an improbable goal. As an Indigenous advisor and veteran remarked, ‘it may heal the wounds created by years of neglect’ (R. Thibeau, personal communication, January 19, 2017).

**Reported discrimination.** The majority of respondents indicated a low expectation for discrimination in the CAF, disproving one of the hypothesized factors involved in decision making. However, the majority of CAF member respondents reported observing or being victim of some kind of discriminatory behaviour. This surprise finding, coupled with an unsupported DAAG report, suggests the existence of at least some discriminatory behaviour against Indigenous members within the organization. This finding is not surprising given that the CAF is made up of members of a society that has practiced and taught colonialism for generations, yet it is also not excusable. It is alarming and requires further study and great levels of attention.

**CAF members need further training.** The above-mentioned finding of discriminatory behaviours existing within the CAF may have a link to the consensus between CAF and non-

CAF member respondents as to the need for more Indigenous awareness training for all CAF members. This was supported and echoed by all the Cultural Advisors, regardless of cultural background and identified to be a significant point to address.

**Cultural differences.** The cultural differences between the Inuit, the First Nations and the Métis cultures was not a finding, but rather a re-learning of a fact that was always obvious to the involved cultures. It was an example of my own personal ignorance, learned as a result of rarely observing government programs serving any one Indigenous group, but rather catering to ‘Indigenous people’. The cultural differences revealed during the course of this study, made it apparent that this study was culturally inappropriate for Inuit participants. The often-seen grouping of all Indigenous people into one large Indigenous cluster when it comes to service provision and research does not serve these groups well. Although the Inuit are only a small fraction of the participants in this study, the CAF, and Canadian society, their culture and history are nonetheless very distinct from the diverse cultures of First Nations and Métis populations. All such cultures require individual attention, appreciation, and respect.

### **Implications of the Study**

**Theoretical implications.** The use of Indigenous epistemologies in subsequent studies should be further explored and employed, under the supervision of Indigenous Elders, in order to de-colonize our academic and organizational positivist views. This can be done with both Indigenous and non-Indigenous populations. This study acts as a stepping-stone towards the amalgamation of Indigenous and Western theories and the creation of an alternative epistemological view where the wholistic worldview overarches all other theories.

**Methodological implications.** The use of Four Directions in subsequent Indigenous-military studies should be further pursued, with the continued assistance from Indigenous scholars and Elders. The Four Directional approach allowed a more thorough inquiry into the experience of being a CAF member or considering being a member and the mixed methods approach, although unorthodox in application, provided for an intriguing angle from which further pursuits of inquiry could be launched.

Future studies should also consider the use of sequential mixed methods studies with Indigenous-military populations. Many of the findings in this study were not conclusive and would have benefited from follow-up inquiries to clarify responses and confirm interpretations. Extreme attention should be paid to cultural sensitivity and awareness and the creation of a secure environment for the candid communication of beliefs, fears, emotions, and experiences for both Indigenous and non-Indigenous CAF members.

**Practical implications.** None of the major issues identified above are easy to solve. Nonetheless, some steps can be taken towards aiding CAF members in creating a more accepting and positive environment in the CAF.

***Spirituality.*** Currently, the CAF provides religious and spiritual services to its members. Although there is at least one sweat lodge built on a remote military base (Thiessen, 2007), more can be done to assist Indigenous CAF members in obtaining culturally relevant spiritual services. For example, Elders in the community can be engaged to be available to assist Indigenous CAF members in their moments of need. Through my experience in the Black Bear Culture Camp sweat lodge, I know this ceremony can be beneficial to non-Indigenous members and their families.

***Identity.*** The question of Indigenous identity and its cohabitation with a military one can be a complicated and a interesting one to try and answer, but its thorough exploration is meant for a different research document. The recognition of Indigenous members by having an Indigenous symbol placed on their dress uniform is something, the veteran advisors involved in this study agreed, would improve the image of both Indigenous and non-Indigenous CAF members. Participation in Indigenous community events near bases can also strengthen Indigenous identity within the Forces without much effort exerted by the organization.

***Discrimination and further training.*** Although this study does not have a robust enough sample of CAF members to scientifically claim that discrimination against Indigenous members is a pervasive force within the CAF, this study does point to an issue that may exist within the CAF. Since this same issue was reported to exist throughout all levels of government as a result of generations of colonization efforts and since the CAF is made up of members of society that have subscribed to the negative stereotypes imposed upon Indigenous people since contact, it is not extreme to conclude that there most likely exist CAF members who discriminate against fellow Indigenous CAF members. The CAF has a duty to educate its members on the history, atrocities, conflicts, traditions, languages, and ceremony of the *original* people in Canada. The provision of a mandatory Indigenous cultural awareness course to all its members can be a step towards eliminating discrimination, fostering trust, and respecting the cultural rights and privileges of its members.

***Cultural difference.*** The Inuit are a very distinct people from the rest of the First Nations and Métis populations, although they too are diverse and unique. An additional course, similar to the Black Bear and its sister courses, could be taught in Nunavut where the environment would create military challenges not available on the mainland. This type of engagement would not

only produce troops with arctic skill sets, but also create much needed relationships with the local Inuit communities. This, in turn, can reinvigorate the cohabitation of the military and Indigenous identities and improve spiritual, emotional, mental, and physical well being of participants.

***Practical applications for CAF Mental Health.*** As advocates for CAF members' well being, leading experts in mental health, and the providers of support to troops on the front lines and in garrison, social workers in the CAF embody diverse roles and responsibilities. The well being of all CAF members, regardless of cultural background, falls under the spectrum of this directorate's scope of services. This study provides an additional opportunity for leadership within the CAF Mental Health branch, by advocating for services and education geared towards the elimination of culturally inappropriate behaviors and values that may be practiced by some CAF members, negatively affecting the environment for all.

Some of this study's findings may also be useful in the provision of services to the Ranger Units in remote communities. The customization of Mental Health services with respect to the unique and complex cultural diversity of these Units is key to ensuring adequate service provision. It has been reported that these units lack access to mental health services (Everson, 2017), once this access is secured, it will be extremely important for CAF Mental Health professionals to understand the cultural implications, traditions, history, and current contributions of the very diverse Indigenous populations that are apart of these Units. As this study has confirmed, the use of the wholistic Four Directions or, perhaps, one of the evidence-based therapies that are sanctioned by the CAF, may not be appropriate with an Inuk Ranger.

*Personal implications.* The process of this study has fundamentally transformed me as a human being and a social worker. I have come to recognize the stereotypes and biases that cohabit within me and I am more aware of their sway over my actions, judgments, sentiments, and perceptions. This personal awareness will be applied not only to Indigenous individuals as I work with them in a clinical capacity, but also to all individuals that join my path. Many stereotypes reside within me, since I am the daughter of a privileged white society, recognizing their existence and power over me, is the first step to one day eradicating their influence. I recognize that this is a life-long process.

In the course of this research, I spoke to Elders and Cultural Advisors that offered me their assistance and guidance. Their welcoming words of encouragement and inclusion, made me feel respected and appreciated as an equal. I am not sure that I merit their respect, for it must be earned and my journey has only begun, but I do not plan to disappoint. By welcoming me into their Culture Camp and sharing with me the wisdom of their ancestors, a level of trust was bestowed upon me; a sacred trust to uplift the teachings and not dishonor them. A partnership was created within the sharing circles and conversations, a partnership between the new and the old, the white and the red, polar opposites within the Four Directions, yet working together for a better future of both cultures. This partnership I intend to honor from here on within and without the CAF.

My next practical steps as a social worker within this partnership concern culturally sensitive clinical support and advocacy for enhanced service provision and community engagement. I will remain mindful of the findings and subjects explored in this study when I work with Indigenous members of the CAF and remain sensitive to their unique individual and communal concerns, if present. I will also advocate for the recognition of an Indigenous Identity

present within Indigenous members through the possible use of already existing, or other, insignia (i.e. DAAG crest) and encourage the continued cooperation with Indigenous members, veterans and military and non-military Indigenous organizations in order to improve existing policies and practices within the CAF. Lastly, I would like to further explore the provision of Spiritual support to Indigenous members through the engagement of local community leaders and Elders to ensure that Indigenous members' cultures are respected and welcomed in the CAF.

### **Limitations**

This study has many limitations that have briefly been addressed elsewhere and are discussed below.

**Working with hard-to-reach populations.** The population involved in this study can be classified as a hard-to-reach population. Such a population has many definitions, but encompasses the notion of individuals who are difficult to engage in research as a result of social pressures, over-researching, remote geographic locations, and living in vulnerable socio-economic conditions, among others (Shaghaghi, Bhopal, & Sheikh, 2011). Research involving populations that fit this category is prone to high attrition rates, lack of inference and generalizability capability due to a non-probability sampling frame, recruitment challenges, and low reliability and validity of scales, since they have not been properly tested due to the uniqueness of their design. In short, all key characteristics that exist in this study. Yet, some argue that these elements should be regarded as cautionary notes rather than design flaws when working with hard-to reach populations. The argument does not advocate for studies to not strive to be rigorous, but rather suggests a 'trade-off' between research rigour and the acquisition of valuable data about a difficult to study population (Crosby, Salazar, DiClemente, & Lang, 2010).

Hard-to-reach populations are difficult to engage with in a research forum. These challenges must be taken into consideration when interpreting the validity and rigor of this study's methodology and findings.

**Limited accessibility of survey language.** The language used in the survey created for this study may not have been fully accessible to respondents. Not only were the requests to imagine, feel, and explore one's beliefs, among others, unconventional in any traditional survey, some language may not have been appropriate to retain individuals' attention. Some respondents had difficulty following the train of thought of the Four Directions, as a result of this worldview not being part of their upbringing or understanding. This is fitting with the comments that a Mi'kmaw cultural advisor Tammy Williams made about the loss of culture present in Black Bear candidates due to the effects of generations of colonial rule and oppression. Even with a brief summary of the teachings of each Direction, some individuals were still not comfortable in its application to personal wellbeing. This was evident with some questions having inappropriate answers, or simply left blank. The impact of language can be seen in the completion rates of the survey. While over 50 people have attempted the questionnaire, only 39 have completed the survey past the demographics section.

The Spiritual Direction section is the one to the East (on the Circle) and is also the initial section of the survey. The survey findings show that for some, the concept of spirituality is not important or not a comfortable one to explore, others equate spirituality with religiosity, despite the brief description of this concept in the introduction sections of the survey. This may also be a case of a construct bias (Van De Vijver & Leung, 1997 as quoted in Gales, 2003) where the term Spirituality means different things to different people (more on this in subsequent sections).

Further studies should be completed on the concept of spirituality within Indigenous populations,



although this concept is a difficult one to clearly understand within any cultural population.

Perhaps this subject is better suited for qualitative research where the individual's perception and understanding of spirituality can be confirmed through follow-up questions.

**Survey length.** The response and completion rates of a survey can be affected by survey length (Pew Research Centre, 2017). There are a total of 27 questions with many sub questions in the online survey used. This length may have contributed to the low completion rate of the survey. Given the target population (young adults between the ages of 18 and 35 years old), the survey may have received a greater completion rate if it were shorter. The Four Directions of Table 14, which was initially introduced in Chapter 4 and is now presented again below, shows a steady decline in missing N values within the Four Directions variables.

<b>Table 14: Descriptive Characteristics of Four Directions Constructs</b>					
<b>Variables</b>	<b>Mean</b>	<b>SD</b>	<b>Range</b>	<b>N</b>	<b>Missing</b>
<b>Four Directions</b>					
Spiritual	3.85	0.62	3	39	0
Emotional	3.97	0.72	2.5	28	11
Physical	2.85	0.54	2	26	13
Mental	3.36	1.11	5	24	15

Since the survey questions follow the order of the directions, the Mental direction construct, which has the most missing values, was the last section to be presented. The decline in responses may be due to the participants becoming disinterested with the survey as they continued. This disinterest may in part be due to the survey's length. The steady decline in responses may also be due to the participants' connection with or understanding of the content. More studies would need to be completed in order to understand the reasons behind this pattern. A follow-up interview phase with some of the respondents may also clarify some of the responses.

**Cultural respect.** Prior to the data collection phase, communities should be contacted and permission granted to speak to their members in order to observe respectful practices. This was not completed in this study due to the study's limited resources, high number of affected communities, and time constraints. Subsequent studies should make every effort to follow this cultural practice of respect.

**Validity and reliability.** Limitations of this survey design are the validity and reliability of the survey instrument. Since this tool was built exclusively for this research, it was not formally evaluated, nor pilot-tested. It is unique in its structure and is meant as a stepping stone in the furtherance of academic discovery within the use of Indigenous, quantitative and qualitative methodologies. With greater application and creation of similar tools, there may come a time when mixed methods methodologies and Indigenous frameworks will work seamlessly together, but for now, it is a work in progress.

**Quantitative.** There is an inherent contrast within the theoretical makeup of an independent variable and the wholistic, interconnected Indigenous worldview. Theoretically, no variables in a wholistic Indigenous worldview can be independent, for they are all part of a whole. It is this statistical versus wholistic conundrum that makes the pursuit of this epistemology and methodology a fascinating one, but also one that has not been fully explored. Can the two notions coexist? I believe they can, with the quantitative, rigid, findings informing the wholistic and multi-dimensional ones of the Four Directions. In essence, the quantitative methodology acts in support of the Wholistic view, which overarches all findings. This is certainly not a positivist view of the world, but perhaps an alternative view all together, one that has not yet been named, but is very fitting to this study.

Another limitation within the quantitative findings was the small sample size. Statistically speaking, the findings cannot be generalized, yet some conclusions can still be suggested with the help of the qualitative responses. This sample size can also be used to identify future areas of research interest. In addition, due to the limited resources and timelines, not all evaluations of variable could be completed. There is, therefore, potential for further discoveries within the data that were not addressed in this text.

**Qualitative.** Many findings suggested the need for clarification from the respondents. Follow-up questions or a sequential study design (Creswell, 2013) would have been very useful in ensuring cultural relevance and validity of findings. Instead, Elders and Cultural Advisors were consulted in an attempt to understand the significance of responses and add validity to the study. Further studies should include a phase of consultation with the respondents once the findings are revealed to ensure validity.

**Researcher's lens.** The social work theoretical basis that has influenced this study was identified earlier, but should perhaps again be mentioned in this section. For, the social justice perspective that permeates this work can be at once a strength and a weakness of this research. The conclusions and the weight that is attributed to some findings while not others within this study are coloured by not only methodology, but also this social justice lens. As a result, some findings are discussed more thoroughly than others, providing systematic exposure to some issues and none or very little to others. It is important to acknowledge the motivating factors for this study, which are the researcher's ambitions for organizational, social, and personal change. The first two of the latter are within the scope of the Social Work principles of Pursuit of Social Justice and Service to Humanity (CASW, 2005). The third, personal change, has been a stable factor throughout this study. These values have affected the interpretation of the findings in

favour of reflecting the abovementioned goals of multi-level change. In evaluating this study as a whole, these informing principles must be taken into account.

### **Future Research Directions**

This research did not provide many definitive answers, but rather opened doors to a variety of further questions. The areas below may be of interest for future studies.

**Spirituality versus Religion in the Indigenous Circle:** some study participants used the concepts of religion and spirituality interchangeably. It would be interesting to understand the individual meaning of both and how these concepts affect CAF members' everyday worlds. This should be done for First Nations, Métis, and Inuit members, taking into account their individual and unique cultural and historic backgrounds.

**Military versus Indigenous worldviews:** A theoretical exploration of the concepts of non-violence and environmental protectionism can be contrasted with the concepts of military aggression and land use for training exercise purposes. Are military values inherently non-Indigenous? Can an Indigenous person be part of an organization that can be called to respond to a government conflict involving Indigenous communities? All these questions would be very interesting to explore.

**Cohabitation of Indigenous and Military Identities:** The question of identity was a very important one for this study. Further research on Indigenous and military identities and their theoretical, practical, emotional, and spiritual foundations would help to identify ways that these two complex identities can cohabitate together. This research would be a complex one to pursue, since every one has a different connection and awareness of their Indigenous and military identities.

Further pursuit of knowledge in terms of the existence of discrimination within the CAF is paramount to ensuring a safe and respectful environment in the CAF for all its members. This study along with the DAAG report both hint at an existing pattern within the CAF membership. Since the CAF is made up of members of society, further research may be pursued to explore general discriminatory trends within Canadian society.

The *Inuit Qaujimajatuqangit*, the Seven Grandfather teachings and the Military Ethos all play very important roles in providing a moral platform for the involved groups. A comparative study of these belief systems can be completed in order to compare and contrast the moral values and identify similarities and differences in focus.

This study has pointed out many differences between the Inuit, First Nations, and Métis, but due to their experiences of colonization, they may also have some similarities. Both the differences and similarities between the cultures can be explored. How can the CAF better serve the Inuit and their communities? The use of the *Inuit Qaujimajatuqangit* principles could be interesting in building a research framework, under the supervision of an Inuk Elder.

Family and Indigenous CAF members: the concept of family was touched upon, but not greatly covered in this study. It would be interesting to find out the definition of a family for Indigenous CAF members and what effect military life has on their families and personal and wholistic well being. Social Workers in the military could be especially concerned with this information since CAF members are often affected by their families and their well being. A collaborative effort between the Indigenous communities and Social Workers in CAF could produce a unique resource for mental health provision to CAF members and their families. At

present, such a tool exists (sweat lodge on base in Manitoba), but no evidence of coordination between the Mental Health branch and Indigenous communities exists.

This study did not include individuals who did not complete the Black Bear program. Their opinions of the CAF may be different from the opinions of past graduates. These individuals may be more affected by the opinions of the families, communities, and the media due to not having had any personal experiences with the CAF. It may be interesting to further understand their impression of the military in order to further improve relationships between Indigenous communities and the military.

Overall, there are many areas of future study that have been uncovered by this study. The use of the Four Directions framework can be useful in the pursuit of most suggested studies, certainly in the context of qualitative or mixed methods studies.

## **Conclusion**

The study's findings reveal a need for further research in areas of Indigenous and military relationships pertaining to spirituality, identity, and further CAF member education. They provide an opportunity for advocacy and service provision within the CAF as they relate to Indigenous CAF and non-CAF members. An important cultural differentiation was also made between First Nations, Métis, and Inuit cultures and how this difference affects CAF service provision and future policy development.

On a more personal level, this research altered my perceptions of self and others as we coexist within an interconnected web of relationships and these relationships' effects on individual wholistic wellbeing. This journey transformed me from a neutral bystander into an invested and committed partner in the pursuit of cultural equality and social justice for

Indigenous and non-Indigenous members of the CAF. There is much work to be done and it can only be accomplished through openness, communication, cultural appreciation, and mutual respect. The latter concepts of appreciation and respect were revealed to me during the last round of Black Bear Culture Camp's sweat lodge. These two concepts, along with the sacred medicine pouch presented to me by Elder / Traditional Knowledge Keeper Bernard Nelson and his wife, Tammy, will continue to remind me of this transformative journey and guide me on the path to honour the partnership and commitment formed in its wake.

## Appendix A

## To Join or Not to Join (Appreciation and Respect) Questionnaire

Research questions:

What do the CAF mean (wholistically) to the Black Bear Program graduates?  
What factors affect the Black Bear participants' choice to join the CAF after the completion of the program?

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Demographic questions

1) Completed Black Bear Program between 2009 - 2015? Yes No

1a) If yes, year graduated\_\_\_\_\_

2) Year of birth

3) Gender

4) Cultural Affiliation: First Nations, Inuit, Metis

5) Are you a member of the military? Yes No

5a) If yes, please specify: Regular Force, Reserve Force

5b) Year joined

5c) Why did you join the CAF?

5d) What was the determining factor that influenced you to join the CAF?

5e) What helps you as an Indigenous person while serving in the CAF?

5f) How can the CAF better support your needs as an Indigenous member?

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Primary Questions

The Spiritual Direction holds meaning, belief in ourselves, those around us and in life's purpose. Spirituality and faith fall under this direction. Faith is reflected as belief in own abilities and hope for life. The following questions address your Spiritual Well-Being as this relates to the decision to join the CAF.

SPIRITUAL

6) As a result of your experiences with the Black Bear Program, does the concept of joining the CAF fit in with your spiritual self? Please explain why or why not.

7) Please explain the role, if any, your family and peer connections play in the development of your spiritual self.

8) Please explain the role, if any, your responsibilities to your community play in the development of your spiritual self.

9) In view of your participation in the Black Bear Program, if you were a member of the CAF, how comfortable would you be to share with other military members the concept of the Creator and the Creation Story? Please explain.



10a) Considering your responsibilities within your community, how free are you to make the choice to join the CAF?

1 - not at all free to make the choice, 5- extremely free to make the choice

10b) Considering your relationships with your family and your peers/friends, how free are you to make the choice to join the CAF?

1 - not at all free to make the choice, 5 - extremely free to make the choice

11) In view of your experiences in the Black Bear Program, on a scale of 1-5, how much do you believe in the Canadian Armed Forces as a career? 1 - do not at all believe, 5 - extremely strongly believe

12) In light of your experiences with the Black Bear Program, please rate the level of meaning this career path would give you as a member of the CAF. Scale of 1 (no meaning at all) to 5 (extremely meaningful)

13) Considering your experiences in the Black Bear Program, please rate the likelihood of you receiving fair treatment as an Indigenous CAF member in the following areas: 1 (fair treatment not very likely at all) to 5 (fair treatment extremely likely)

Fair and just career promotion 1 -5

Respect of the Indigenous worldview - 1 - 5

Posting preferences (moving to different bases for work) considered in terms of Indigenous dynamics/needs (clans, Purpose of Life, other) - 1-5

Interpersonal relationships in unit 1 - 5

Supported by chain of command (management) in times of personal conflict 1-5

Availability of Indigenous support (access to Elders/Traditional Knowledge Keepers), when needed 1-5

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In the Emotion your sensations, perceptions are all reflected. The feelings of sadness, loneliness, belonging and concepts of identity, love and worthiness are all important to this aspect of the wholistic well-being. The following questions are about your Emotional Well-Being as it applies to joining the CAF.

### EMOTIONAL

14) In view of your participation in the Black Bear Program what does it feel like to imagine yourself as a member of the CAF?

15) Taking into consideration your experiences with the Black Bear Program, in your opinion, do you feel like your family members and/or peers see the CAF as having an identity (i.e. purpose, characteristics, values) worthy of joining? Please explain.

16) Given your experiences in the Black Bear Program, do you feel your identity as an Indigenous person would be sacrificed by joining the CAF? Please explain.

17) Keeping in mind your experiences in the Black Bear Program, on a scale of 1 (no sense of belonging) to 5 (extremely strong sense of belonging), please rate your sense of belonging in regards to the following groups:

- a) Your own community
- b) The military community
- c) Your family unit (s)
- d) Your peers

18) In view of your participation in the Black Bear Program, in your opinion, how accommodating do you feel CAF is to Indigenous traditions, ceremony, and world views (i.e. accommodation for Indigenous members to do ceremony, speak with Elders/Traditional Knowledge Keepers, community involvement, etc.)  
1 not at all accommodating to 5 extremely accommodating

---

Physical is where values, attitudes, behaviours and relationships reside. This is the realm of making choices and exercising your right to take action in life in order to fulfill your wholistic purpose. Expression of healthy actions and the freedom to make choices are important for an individual to thrive. The following questions are about how your Physical Well-Being is reflected in the concept of joining the CAF.

### PHYSICAL

19) Keeping in mind your experiences with the Black Bear Program, when thinking of joining the CAF, how likely are you to maintain a relationship with your family during your service? Please explain.

20a) Considering your participation in the Black Bear Program, when thinking of joining the CAF, how likely is your community to support this choice in view of your responsibilities within it? 1 - not at all likely, 5 - extremely likely

20b) How likely are your peers to support a decision to join the CAF?  
1 - not at all likely to 5 - extremely likely

20c) How important is the support of your peers when making a decision to join the CAF?  
1 - not at all important to 5 - extremely important

20d) Please rank the following groups according to their order of importance in making the decision to join the CAF  
1 - most important and 3 - least important

- i) Community
- ii) Family members
- iii) Friends/Peers

21a) Considering your experiences with the Black Bear Program, in your opinion, as a member of the CAF, would your decisions in life be discriminated against if these decisions were based on Indigenous worldviews, values, and traditions? Yes/No. Explain.

21b) If yes, rate on a scale of 1 - not at all discriminated against to 5 - extremely discriminated against, how much discrimination, in your opinion, your personal life decisions would face in the CAF, if they are based on Indigenous values and traditions.

22a) In view of your experiences with the Black Bear Program, in your opinion, how much freedom is there in decision making in the military?

1 - no freedom at all to 5 - extremely free

22b) In your opinion, given your experiences in the Black Bear Program, how much creativity exists in military thinking?

1 - no creativity at all to 5 - extremely creative

23a) Keeping in mind your experience in the Black Bear Program, as a member of the CAF, how difficult would you find leaving home considering personal connections (family, peers) 1 - no difficulty at all and 5 - extremely difficult

23b) How difficult would it be leaving the community considering your responsibilities within the community?

1 - not at all difficult and 5 - extremely difficult

---

Finally, the Mind of the Four Directions represents the organization of your thoughts regarding life, ideas, people, and the formation of your self-concept as they relate to those around you. The following questions are about your Mental Well-Being and the organization of your thoughts as they relate to joining the CAF.

### MENTAL

24a) As a result of your participation in the Black Bear Program, on a scale of 1 - impossible to see myself there to 5 - no difficulty at all can you envision yourself as a member of the Canadian Armed Forces.

24b) How would you rate the influence of leaving your home community (family/peers) in making the decision to join the CAF

1 - not at all important to 5 - extremely important

24c) How would you rate the influence of leaving your responsibilities in your community, family, and peers, in making the decision to join the CAF

1 - not at all important to 5 - extremely important

25) In view of your experience in the Black Bear program, what kind, if any, discriminatory behaviours would you expect to encounter as an Indigenous member of the CAF?

26a) Remembering your experience with the Black Bear Program, please rate how you think you were treated by the CAF while a member of the CAF

1 - not at all treated fairly 5 - treated extremely fairly

26b) Considering your experience with the Black Bear program, do you think your unique Indigenous culture was generally accepted by CAF personnel on the base? Yes / No. Please explain.

27a) As a result of your experiences with the Black Bear program, do you think the CAF needs more training to support Indigenous members? Yes, No.

27b) What kind of training would you like to see the CAF members receive?

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### INDIGENOUS WAYS OF KNOWING

28) If you so desire, please include any other form of knowledge (i.e. poetry, art, video, music, photography, etc.) that you feel captures your experiences and perceptions of your relationship with the military and/ or impact of the Black Bear Program. An example of this could be a drawing or a piece of poetry that you created before, during or after the Black Bear program or as a result of the thoughts that were awakened by this survey. Please include a little narrative about what the piece means to you and the process that lead you to creating it.

Thank you very much for participating in this unique study.

If you would like to speak to someone regarding personal concerns that the study has potentially awakened, here is a list of Indigenous counselors and other resources that are available for your use (list to be included).

Miigwech

### Appendix B

## **Interconnected Questions Matrix**

Variables	QN = Quantitative / QL = Qualitative	Spiritual	Emotional	Physical	Mental	Indigenous ways of knowing
V1 - Assumed Discrimination	QN	S 13	E18	P21	M26a-b	
	QL	S9	E16	P21b	M25, M27	28
V2 - Responsibilities in  Community	QN	S10a	E17a	P20a, P20di, P23b	M24c,	
	QL	S8				28
V3 - Family, peers	QN	S10b	E17c	P20b, P20c, P20dii/iii, P23a	M24b,	
	QL	S7	E15	P19		28
V4 - Wholistic Balance	QN	S11, S12	E17b	P22 a-b	M24a	
	QL	S6	14		M27a	28
Demographics	1-5					
Exploratory Questions to current CAF members only	5 c - f					

## Appendix C

**Descriptive Statistics and Frequencies of All Quantitative Questions**

	D1a_What_year_graduated	D2_Year_of_birth
N	39	39
Valid		
Missing	0	0
Mean	2012.13	1993.77
Std. Deviation	1.949	2.924
Range	6	13

## Descriptive Statistics

	N	Range	Minimum	Maximum	Mean	Std. Deviation
S9_comfortable_to_share_C reator_Story	39	5	0	5	3.00	1.686
S10a_free_to_join_responsa bilities_in_community	39	5	0	5	4.03	1.386
S10b_free_ref_relationships _with_family	39	5	0	5	3.87	1.525
S11_believe_in_CAF_as_ca reer	39	5	0	5	4.15	1.065
S12_Level_of_meaning	39	4	1	5	4.23	.931
S13a_Fairness_in_career_in _CAF	39	3	2	5	3.92	1.036
S13b_Respect_Indigenous_ Worldview	38	3	2	5	3.71	1.011
S13c_Posting_Preferences_ inrespect_of_Indigenous_dy namics	37	4	1	5	3.41	1.092
S13d_Interpersonal_relation ships_in_CAF	37	4	1	5	3.84	1.041
S13e_Support_of_CoC_in_c onflict	37	3	2	5	4.00	1.027
S13f_Indigenous_support_a vail	37	4	1	5	3.32	1.375
E17a_Sense_of_belonging_ community	29	3	2	5	3.97	1.085
E17b_Mil_community_sense _of_belonging	28	4	1	5	3.61	1.100
E17c_Family_unit_sense_of _belonging	29	3	2	5	4.24	.912

E17d_Peers_sense_of_beloning	29	3	2	5	4.03	.823
E18_Indigenous_ceremony_accomodation	33	5	0	5	3.18	1.629
P20a_Community_support_ref_responsabilities	26	5	0	5	3.77	1.478
P20b_Peer_support_likelihoood	26	4	1	5	4.08	1.055
P20c_How_important_is_peer_support	26	4	1	5	2.65	1.231
P20d_1_Community_order_of_importance	23	4	1	5	3.26	1.096
P20d_2_Family_Members_order_of_importance	22	4	1	5	3.18	1.736
P20d_3_Peers_order_of_importance	22	4	1	5	2.45	1.969
P21_Decisions_discriminated_against	26	1	1	2	1.85	.368
P21Bifies_rate_discrimination	4	2	3	5	3.75	.957
P22a_Freedom_in_decision_making	26	5	0	5	2.73	1.116
P22b_Creativity_in_military_thinking	26	4	1	5	3.50	1.208
P23a_Difficulty_leaving_home_personal_relationships	26	4	1	5	2.92	1.354
P23b_Difficulty_leaving_community_given_responsabilities	26	5	0	5	2.50	1.476
M24a_Envision_as_a_member_of_CAF	24	5	0	5	4.04	1.301
M24b_rate_influence_leaving_home_community	24	5	0	5	2.63	1.498
M24c_rate_infl_responsabilities_in_community	24	5	0	5	2.67	1.579
M26a_treatment_while_member_of_CAF	24	5	0	5	4.13	1.191
M26b_Indigenous_culture_accepted_on_base	18	1	1	2	1.11	.323

M27a_CAF_needs_more_training	13	1	1	2	1.46	.519
Valid N (listwise)	0					

### Frequency Tables

**D1a\_What\_year\_graduated**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	2009	5	12.8	12.8	12.8
	2010	2	5.1	5.1	17.9
	2011	8	20.5	20.5	38.5
	2012	10	25.6	25.6	64.1
	2013	4	10.3	10.3	74.4
	2014	2	5.1	5.1	79.5
	2015	8	20.5	20.5	100.0
	Total	39	100.0	100.0	

**D2\_Year\_of\_birth**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1985	1	2.6	2.6	2.6
	1987	1	2.6	2.6	5.1
	1988	1	2.6	2.6	7.7
	1989	1	2.6	2.6	10.3
	1991	3	7.7	7.7	17.9
	1992	2	5.1	5.1	23.1
	1993	5	12.8	12.8	35.9
	1994	9	23.1	23.1	59.0
	1995	4	10.3	10.3	69.2
	1996	6	15.4	15.4	84.6
	1997	4	10.3	10.3	94.9
	1998	2	5.1	5.1	100.0
	Total	39	100.0	100.0	



**D3\_Gender**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	13	33.3	36.1	36.1
	Male	23	59.0	63.9	100.0
	Total	36	92.3	100.0	
Missing	System	3	7.7		
Total		39	100.0		

**D4\_Cultural\_affiliation**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	First Nations	28	71.8	75.7	75.7
	Inuit	3	7.7	8.1	83.8
	Metis	6	15.4	16.2	100.0
	Total	37	94.9	100.0	
Missing	System	2	5.1		
Total		39	100.0		

**D5\_Member\_of\_CAF**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	12	30.8	30.8	30.8
	No	27	69.2	69.2	100.0
	Total	39	100.0	100.0	

**D5a\_If\_yes\_specify**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Regular Force	3	7.7	25.0	25.0

	Reserve Force	9	23.1	75.0	100.0
	Total	12	30.8	100.0	
Missing	-999	27	69.2		
Total		39	100.0		

**D5b\_Year\_joined\_CAF**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	2010	1	2.6	8.3	8.3
	2011	1	2.6	8.3	16.7
	2012	4	10.3	33.3	50.0
	2013	2	5.1	16.7	66.7
	2014	1	2.6	8.3	75.0
	2015	3	7.7	25.0	100.0
	Total	12	30.8	100.0	
Missing	-999	27	69.2		
Total		39	100.0		

**S9\_comfortable\_to\_share\_Creator\_Story**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Answer	5	12.8	12.8	12.8
	Not at all comfortable	3	7.7	7.7	20.5
	somewhat comfortable	6	15.4	15.4	35.9
	neutral	7	17.9	17.9	53.8
	very comfortable	9	23.1	23.1	76.9
	extremely comfortable	9	23.1	23.1	100.0
	Total	39	100.0	100.0	

**S10a\_free\_to\_join\_responsibilities\_in\_community**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Answer	1	2.6	2.6	2.6

Not at all free to make the choice	2	5.1	5.1	7.7
Somewhat free to make the choice	3	7.7	7.7	15.4
Neutral	5	12.8	12.8	28.2
Free to make the choice	6	15.4	15.4	43.6
Extremely free to make the choice	22	56.4	56.4	100.0
Total	39	100.0	100.0	

**S10b\_free\_ref\_relationships\_with\_family**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No Answer	2	5.1	5.1	5.1
Not at all free to make the choice	1	2.6	2.6	7.7
Somewhat free to make the choice	6	15.4	15.4	23.1
Neutral	3	7.7	7.7	30.8
Free to make the choice	6	15.4	15.4	46.2
Extremely free to make the choice	21	53.8	53.8	100.0
Total	39	100.0	100.0	

**S11\_believe\_in\_CAF\_as\_career**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No Answer	1	2.6	2.6	2.6
Somewhat believe	1	2.6	2.6	5.1
Neutral	6	15.4	15.4	20.5
Strongly Believe	13	33.3	33.3	53.8
Extremely Strongly Believe	18	46.2	46.2	100.0
Total	39	100.0	100.0	

**S12\_Level\_of\_meaning**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No meaning at all	1	2.6	2.6	2.6
	Neutral	7	17.9	17.9	20.5
	Very Meaningful	12	30.8	30.8	51.3
	Extremely meaningful	19	48.7	48.7	100.0
	Total	39	100.0	100.0	

**S13a\_Fairness\_in\_career\_in\_CAF**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Fair treatment somewhat likely	4	10.3	10.3	10.3
	Neutral	10	25.6	25.6	35.9
	Fair Treatment very likely	10	25.6	25.6	61.5
	Fair treatment extremely likely	15	38.5	38.5	100.0
	Total	39	100.0	100.0	

**S13b\_Respect\_Indigenous\_Worldview**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Somewhat likely	5	12.8	13.2	13.2

	Neutral	11	28.2	28.9	42.1
	Very likely	12	30.8	31.6	73.7
	Extremely likely	10	25.6	26.3	100.0
	Total	38	97.4	100.0	
Missing	System	1	2.6		
Total		39	100.0		

**S13c\_Posting\_Preferences\_inrespect\_of\_Indigenous\_dynamics**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Not likely at all	2	5.1	5.4	5.4
	Somewhat likely	5	12.8	13.5	18.9
	Neutral	12	30.8	32.4	51.4
	Very likely	12	30.8	32.4	83.8
	Extremely likely	6	15.4	16.2	100.0
	Total	37	94.9	100.0	
Missing	System	2	5.1		
Total		39	100.0		

**S13d\_Interpersonal\_relationships\_in\_CAF**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Not likely at all	1	2.6	2.7	2.7
	Somewhat likely	1	2.6	2.7	5.4

	Neutral	14	35.9	37.8	43.2
	Very likely	8	20.5	21.6	64.9
	Extremely likely	13	33.3	35.1	100.0
	Total	37	94.9	100.0	
Missing	System	2	5.1		
Total		39	100.0		

**S13e\_Support\_of\_CoC\_in\_conflict**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Somewhat likely	3	7.7	8.1	8.1
	Neutral	10	25.6	27.0	35.1
	Very likely	8	20.5	21.6	56.8
	Extremely likely	16	41.0	43.2	100.0
	Total	37	94.9	100.0	
Missing	System	2	5.1		
Total		39	100.0		

**S13f\_Indigenous\_support\_avail**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Not very likely at all	6	15.4	16.2	16.2
	Somewhat likely	3	7.7	8.1	24.3
	Neutral	10	25.6	27.0	51.4
	Very likely	9	23.1	24.3	75.7
	Extremely likely	9	23.1	24.3	100.0
	Total	37	94.9	100.0	
Missing	System	2	5.1		
Total		39	100.0		

**E17a\_Sense\_of\_belonging\_community**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Some sense of belonging	4	10.3	13.8	13.8

	Neutral	5	12.8	17.2	31.0
	Strong sense of belonging	8	20.5	27.6	58.6
	Extremely strong sense of belonging	12	30.8	41.4	100.0
	Total	29	74.4	100.0	
Missing	System	10	25.6		
Total		39	100.0		

**E17b\_Mil\_community\_sense\_of\_belonging**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No sense of belonging	1	2.6	3.6	3.6
	some sense of belonging	3	7.7	10.7	14.3
	Neutral	9	23.1	32.1	46.4
	Strong sense of belonging	8	20.5	28.6	75.0
	Extremely strong sense of belonging	7	17.9	25.0	100.0
	Total	28	71.8	100.0	
Missing	System	11	28.2		
Total		39	100.0		

**E17c\_Family\_unit\_sense\_of\_belonging**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Some sense of belonging	2	5.1	6.9	6.9
	Neutral	3	7.7	10.3	17.2

	Strong sense of belonging	10	25.6	34.5	51.7
	Extremely strong sense of belonging	14	35.9	48.3	100.0
	Total	29	74.4	100.0	
Missing	System	10	25.6		
Total		39	100.0		

**E17d Peers sense of belonging**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Some sense of belonging	1	2.6	3.4	3.4
	Neutral	6	15.4	20.7	24.1
	Strong sense of belonging	13	33.3	44.8	69.0
	Extremely strong sense of belonging	9	23.1	31.0	100.0
	Total	29	74.4	100.0	
Missing	System	10	25.6		
Total		39	100.0		

**E18 Indigenous ceremony accomodation**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Answer	5	12.8	15.2	15.2
	Somewhat accomodating	3	7.7	9.1	24.2



	Neutral	8	20.5	24.2	48.5
	Very accomodating	10	25.6	30.3	78.8
	Extremely accomodating	7	17.9	21.2	100.0
	Total	33	84.6	100.0	
Missing	System	6	15.4		
Total		39	100.0		

**P20a\_Community\_support\_ref\_responsabilities**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Answer	2	5.1	7.7	7.7
	Somewhat likely	2	5.1	7.7	15.4
	Neutral	5	12.8	19.2	34.6
	Very likely	6	15.4	23.1	57.7
	Extremely likely	11	28.2	42.3	100.0
	Total	26	66.7	100.0	
Missing	System	13	33.3		
Total		39	100.0		

**P20b\_Peer\_support\_likelihood**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Not at all likely	1	2.6	3.8	3.8
	Somewhat likely	1	2.6	3.8	7.7

	Neutral	4	10.3	15.4	23.1
	Very likely	9	23.1	34.6	57.7
	Extremely likely	11	28.2	42.3	100.0
	Total	26	66.7	100.0	
Missing	System	13	33.3		
Total		39	100.0		

**P20c\_How\_important\_is\_peer\_support**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Not at all important	6	15.4	23.1	23.1
	Somewhat important	5	12.8	19.2	42.3
	Neutral	9	23.1	34.6	76.9
	Very important	4	10.3	15.4	92.3
	Extremely Important	2	5.1	7.7	100.0
	Total	26	66.7	100.0	
Missing	System	13	33.3		
Total		39	100.0		

**P20d\_1\_Community\_order\_of\_importance**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Most Important	2	5.1	8.7	8.7
	Least important	16	41.0	69.6	78.3
	5	5	12.8	21.7	100.0
	Total	23	59.0	100.0	
Missing	System	16	41.0		
Total		39	100.0		

**P20d\_2\_Family\_Members\_order\_of\_importance**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Most Important	7	17.9	31.8	31.8

	Least Important	6	15.4	27.3	59.1
	5	9	23.1	40.9	100.0
	Total	22	56.4	100.0	
Missing	System	17	43.6		
Total		39	100.0		

**P20d\_3\_Peers\_order\_of\_importance**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Most Important	14	35.9	63.6	63.6
	5	8	20.5	36.4	100.0
	Total	22	56.4	100.0	
Missing	System	17	43.6		
Total		39	100.0		

**P21\_Decisions\_discriminated\_against**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	4	10.3	15.4	15.4
	No	22	56.4	84.6	100.0
	Total	26	66.7	100.0	
Missing	System	13	33.3		
Total		39	100.0		

**P21Bifyes\_rate\_discrimination**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Neutral	2	5.1	50.0	50.0

	Very discriminated against	1	2.6	25.0	75.0
	Extremely discriminated against	1	2.6	25.0	100.0
	Total	4	10.3	100.0	
Missing	-999	35	89.7		
Total		39	100.0		

**P22a\_Freedom\_in\_decision\_making**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Answer	2	5.1	7.7	7.7
	No freedom at all	1	2.6	3.8	11.5
	Some freedom	4	10.3	15.4	26.9
	Netural	15	38.5	57.7	84.6
	Very free	3	7.7	11.5	96.2
	Extremely free	1	2.6	3.8	100.0
	Total	26	66.7	100.0	
Missing	System	13	33.3		
Total		39	100.0		

**P22b\_Creativity\_in\_military\_thinking**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No creativity at all	2	5.1	7.7	7.7
	Some creativity	3	7.7	11.5	19.2

	Neutral	7	17.9	26.9	46.2
	Creative	8	20.5	30.8	76.9
	Extremely creative	6	15.4	23.1	100.0
	Total	26	66.7	100.0	
Missing	System	13	33.3		
Total		39	100.0		

**P23a\_Difficulty\_leaving\_home\_personal\_relationships**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No difficulty at all	5	12.8	19.2	19.2
	Some difficulty	6	15.4	23.1	42.3
	Neutral	4	10.3	15.4	57.7
	Very difficult	8	20.5	30.8	88.5
	Extremely difficult	3	7.7	11.5	100.0
	Total	26	66.7	100.0	
Missing	System	13	33.3		
Total		39	100.0		

**P23b\_Difficulty\_leaving\_community\_given\_responsibilities**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	1	2.6	3.8	3.8
	Not at all difficult	8	20.5	30.8	34.6

	Somewhat difficult	4	10.3	15.4	50.0
	Neutral	6	15.4	23.1	73.1
	Very difficult	4	10.3	15.4	88.5
	Extremely difficult	3	7.7	11.5	100.0
	Total	26	66.7	100.0	
Missing	System	13	33.3		
Total		39	100.0		

**M24a\_Envision\_as\_a\_member\_of\_CAF**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Answer	1	2.6	4.2	4.2
	Impossible to see myself there	1	2.6	4.2	8.3
	Neutral	3	7.7	12.5	20.8
	I see myself there	8	20.5	33.3	54.2
	No difficulty at all seeing myself there	11	28.2	45.8	100.0
	Total	24	61.5	100.0	
Missing	System	15	38.5		
Total		39	100.0		

**M24b\_rate\_influence\_leaving\_home\_community**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Answer	1	2.6	4.2	4.2
	Not at all important	7	17.9	29.2	33.3

	Somewhat important	3	7.7	12.5	45.8
	Neutral	4	10.3	16.7	62.5
	Very important	7	17.9	29.2	91.7
	Extremely important	2	5.1	8.3	100.0
	Total	24	61.5	100.0	
Missing	System	15	38.5		
Total		39	100.0		

**M24c\_rate\_infl\_responsibilities\_in\_community**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Answer	2	5.1	8.3	8.3
	Not at all important	5	12.8	20.8	29.2
	Somewhat important	4	10.3	16.7	45.8
	Neutral	4	10.3	16.7	62.5
	Very important	6	15.4	25.0	87.5
	Extremely important	3	7.7	12.5	100.0
	Total	24	61.5	100.0	
Missing	System	15	38.5		
Total		39	100.0		

**M26a\_treatment\_while\_member\_of\_CAF**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Answer	1	2.6	4.2	4.2
	Neutral	5	12.8	20.8	25.0

	Treated very fairly	6	15.4	25.0	50.0
	Treated extremely fairly	12	30.8	50.0	100.0
	Total	24	61.5	100.0	
Missing	System	15	38.5		
Total		39	100.0		

**M26b\_Indigenous\_culture\_accepted\_on\_base**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	16	41.0	88.9	88.9
	No	2	5.1	11.1	100.0
	Total	18	46.2	100.0	
Missing	System	21	53.8		
Total		39	100.0		

**M27a\_CAF\_needs\_more\_training**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	7	17.9	53.8	53.8
	No	6	15.4	46.2	100.0
	Total	13	33.3	100.0	
Missing	System	26	66.7		
Total		39	100.0		

## Appendix D

### Letter of Introduction

Greetings, Ahniin, Sgeno, Shekon, Shekoli, Tansi, Kwey, Boozhoo,



You are invited to complete the “To Join or Not to Join?” survey.

You have been identified as a participant as your name was on the list of individuals who participated in the CAF Black Bear Program between 2009 and 2015. If you have never participated in the CAF Black Bear Program, this e-mail was sent to you in error, please disregard this survey.

I am a 10-year veteran and a serving member of the Canadian Armed Forces completing a Masters of Social Work Program at Wilfrid Laurier University. Under the supervision of a Respected Elder/Traditional Knowledge Keeper and Scholar, Professor Malcolm Saulis and with the guidance and vision of Elders/ Traditional Knowledge Keepers Bernard Nelson and Joseph Paquette, I am pursuing research on the factors of joining the Canadian Armed Forces using the Four Directions (Mental, Spiritual, Emotional, and Physical).

This study is unique in that it attempts to stay true to Indigenous concepts while exploring Western-European structures (CAF). The purpose of this study is to understand the complex factors that are considered by participants and graduates of the Black Bear Program in their decision to join or not to join the CAF. Your participation in this study is completely voluntary and you can stop at any point. Upon your agreement, your answers would contribute to the journey of vocalizing Indigenous needs and worldviews and may have an eventual impact on the operations of some Canadian Armed Forces programs and departments. This research has been approved by the DGMPRA Social Science Research Review Board in accordance with DAOD 5062-0 and 5062-1. The SSRRB approval # is 1555/16F. It has also been approved by Wilfrid Laurier’s University Research Ethics Board, approval # 4895.

The survey should take you approximately 15 minutes to 1 hour to complete, depending on the complexity of your answers.

There are no foreseeable risks associated with this project. However, if you feel uncomfortable answering any questions, you can withdraw from the survey at any point. If some of the questions require you to remember or disclose information that causes you discomfort, a list of referrals that is included at the end of the survey will provide you with support in dealing with these feelings.

Your survey responses will be strictly confidential. You will not be asked to provide your name. A computer generated respondent identification mechanism will not be enabled for this study. As a result, there will be no way to identify who has taken the survey and who has not taken the survey. Any identifiable data will not be published in any public report. All data collected will be destroyed with the completion of the final report.

General trends and themes gathered from this study will be included in the final thesis dissertation to which you can have access to, if you so desire. A copy of the key summary of findings will be made available to all potential participants via e-mail no later than 60 days after the completion of the final report in April 2017. A copy of the final thesis will be provided to Wilfrid Laurier University, Department of National Defense, and the Elders/Traditional Knowledge Keepers involved in the construction of this research.

The *Access to Information Act* and the *Privacy Act* entitles Canadian citizens, permanent residents of Canada and individuals or corporations currently present in Canada to obtain copies of research reports and research information held in federal government files. Prior to releasing any information, the Director Access to Information and Privacy screens the information to ensure that the identities of individuals are not disclosed.

As a thank you for the time invested in completing this survey, non-serving CAF members (civilian and Class A reservists, when not serving) can provide their e-mail addresses to be entered into a random draw for a 1 x \$100 VISA gift card. Full-time CAF members are not allowed to receive incentives while serving. The e-mail address provided will not be linked to the answers, maintaining confidentiality, and will be used solely for the prize draw.

If you have questions at any time about the survey or the procedures, you may contact the principal investigator, Anna Harpe at 647-970-5257 or by email at [harp1820@mylaurier.ca](mailto:harp1820@mylaurier.ca). The faculty advisor, Professor Malcolm Saulis, can also be reached at [msaulis@wlu.ca](mailto:msaulis@wlu.ca). If you feel you have not been treated according to the descriptions in this form, or your rights as a participant in research have been violated during the course of this project, you may contact Dr. Robert Basso, Chair, University Research Ethics Board, Wilfrid Laurier University, (519) 884-0710 x4994 or [rbasso@wlu.ca](mailto:rbasso@wlu.ca)

Miigwetch, Marsi, Merci, Qujannamiik, All my Relations.

Please check the “I Agree” box and press “Continue” to begin the survey.....

## Appendix E

### Letter of Consent

Greetings, Ahniin, Sgeno, Shekon, Shekoli, Tansi, Kwey, Boozhoo,

You are about to begin the “To Join or Not to Join?” survey.

I am a 10-year veteran and a serving member of the Canadian Armed Forces completing a Masters of Social Work Program at Wilfrid Laurier University. Under the supervision of a Respected Elder/Traditional Knowledge Keeper and Scholar, Professor Malcolm Saulis and with the guidance and vision of Elders/ Traditional Knowledge Keepers Bernard Nelson and Joseph Paquette, I am pursuing research on the factors of joining the Canadian Armed Forces using the Four Directions (Mental, Spiritual, Emotional, and Physical).

This study is unique in that it attempts to stay true to Indigenous concepts while exploring Western-European structures (CAF). The purpose of this study is to understand the complex factors that are considered by participants and graduates of the Black Bear Program in their decision to join or not to join the CAF. Your participation in this study is completely voluntary and you can stop at any point. Upon your agreement, your answers would contribute to the journey of vocalizing Indigenous needs and worldviews and may have an eventual impact on the operations of some Canadian Armed Forces programs and departments. This research has been approved by the DGMPPRA Social Science Research Review Board in accordance with DAOD 5062-0 and 5062-1. The SSRRB approval # is 1555/16F. It has also been approved by Wilfrid Laurier’s University Research Ethics Board, approval # 4895.

The survey should take you approximately 15 minutes to 1 hour to complete, depending on the complexity of your answers.

There are no foreseeable risks associated with this project. However, if you feel uncomfortable answering any questions, you can withdraw from the survey at any point. If some of the questions require you to remember or disclose information that causes you discomfort, a list of referrals that is included at the end of the survey will provide you with support in dealing with these feelings.

Your survey responses will be strictly confidential. You will not be asked to provide your name. A computer generated respondent identification mechanism will not be enabled for this study. As a result, there will be no way to identify who has taken the survey and who has not taken the survey. Any identifiable data will not be published in any public report. All data collected will be destroyed with the completion of the final report.

General trends and themes gathered from this study will be included in the final thesis dissertation to which you can have access to, if you so desire. A copy of the key summary of findings will be made available to all potential participants via e-mail no later than 60 days after the completion of the final report in April 2017. A copy of the final thesis will be provided to Wilfrid Laurier University, Department of National Defense, and the Elders/Traditional Knowledge Keepers involved in the construction of this research.

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If you have questions at any time about the survey or the procedures, you may contact the principal investigator, Anna Harpe at 647-970-5257 or by email at [harp1820@mylaurier.ca](mailto:harp1820@mylaurier.ca). The faculty advisor, Professor Malcolm Saulis, can also be reached at [msaulis@wlu.ca](mailto:msaulis@wlu.ca). If you feel you have not been treated according to the descriptions in this form, or your rights as a participant in research have been violated during the course of this project, you may contact Dr. Robert Basso, Chair, University Research Ethics Board, Wilfrid Laurier University, (519) 884-0710 x4994 or [rbasso@wlu.ca](mailto:rbasso@wlu.ca)

Miigwetch, Marsi, Merci, Qujannamiik, All my Relations.

Please check the “I Agree” or the “I do not Agree” box

Do you give permission for your direct quotations to be used in the final report? In this case no identifying information would be included along with the comments and your confidentiality will be protected.

Please select “I Agree” or “I do not Agree.”

Please press “Continue” .....

## References

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### ***Seven Grandfather Teachings***

*Wisdom*

*Love*

*Respect*

*Bravery*

*Honesty*

*Humility*

*Truth*

### ***Canadian Military Values***

*Duty*

*Loyalty*

*Integrity*

*Courage*

### ***Inuit Qaujimajatuqangit***

□□□□□□□ the concept of serving

□□□□□□□□□□ the concept of consensus decision-making

□□□□□□□□□ the concept of skills and knowledge acquisition

□□□□□□□□□□ the concept of collaborative relationships or working together for a common purpose

□□□□□ □□□□□□□□ the concept of environmental stewardship

□□□□□□□□□□ the concept of being resourceful to solve problems